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THE PHILANTHROPY OF ORGANIZED RELIGION

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FOREWORD

This study of the philanthropy of organized religion is a project of the Council on Foundations. The Council is a national membership organization of foundations and other grantmakers. Its members--numbering some 1000 grantmaking institutions--include independent, community, operating and public foundations in addition to corporate grantmakers. In 1983, members of the Council held $25 billion in assets and contributed more than $2.1 billion to numerous educational, social, health, religious, cultural, civic and international programs.

Until recently, private grantmaking organizations have tended to overlook the enormous philanthropic role of organized religion. Thus, the Board of Directors of the Council authorized a survey of the philanthropic activities of organized religion to gain information on the purposes, decision-making process, reporting procedures, general guidelines and focus of financial contributions by each of the identifiable programs within Catholic, Protestant and Jewish groups.

From the outset, this study was envisioned as one of three parts of a larger project to generate a new understanding and encourage collaboration between religious grantmakers and their counterparts across the philanthropic sector. A special issue of Foundation News (the Council's bi-monthly magazine) was published in October 1984, dealing with the history, theological and moral underpinnings, ethics and accomplishments of religious philanthropy at home and abroad. This collection of essays covered traditional issues as well as some of the more recent approaches and rationales for religious philanthropy.

The third aspect of the project was a group of regionally-based seminars that brought foundation, corporate and religious grantmakers together for structured discussions that explored areas for potential cooperation. Much was learned from these discussions about both the principles and practices of collaboration. Several papers prepared for one of the seminars were originally to be included in this report. We decided, however, to make them available upon request, rather than add to what is already a formidable document.

An Advisory Committee has provided guidance and oversight for the work of Edgar C. Reckard who was employed by the Council to direct the project. We are indebted to Mr. Reckard and the Committee for their leadership and to the Lilly Endowment, the Pew Memorial Trust and the McKnight Foundation for the funding which made this project possible.

Mr. Reckard, who is an ordained minister and a scholar with wide experience in both the teaching of religion and the activities of

religious groups, brought on an experienced researcher, Jean McDonald, to undertake the survey included in this report. Dr. McDonald's excellent work has broken new ground in our understanding of religious philanthropy. It provides the first really significant look at this area since the Filer Commission's study a decade ago.

Some of the findings of this study will be new to some readers and simply document what others already know. But if the study helps to clarify, illuminate and encourage future collaboration, it will have met the Council's objectives.

JAMES A. JOSEPH
President and CEO
Council on Foundations

PREFACE

The center of this report, a survey of the philanthropic activities of organized religion, is objective statistical research. However, the discussion of other elements of the project in the Overview and in the section, entitled, "Final Thoughts," is not intended to be as dispassionate. These sections of the report are intended to encourage the philanthropic community, especially foundations and organized religious groups, to take new initiatives in exploring the possibilities of collaboration.

None of this should distract from the objectivity of the survey. Jean McDonald was incredibly thorough and skillful in working through the details involved in the research. Arlie Schardt, editor of Foundation News, was generous and imaginative in pulling together the September-October issue of the Council's magazine, an issue well worth reading by those interested in the subject of this report.

Their contribution and the support provided by others will have been worthwhile, if the results help to convince the reader that collaboration is important.

EDGAR C. RECKARD
Project Director

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Thanks are due to all those who have helped to make this study possible:

* The 485 respondents who took the time to complete the lengthy questionnaire, many of whom sent additional useful materials, leaflets, public reports, and even books;

* Other religious groups who helped with advice and information;

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OVERVIEW: THE THREE ELEMENTS OF THE PROJECT

This project was generated in part by the national experience in 1981 and 1982 of vastly increased demands on all human service agencies to care for the hungry and the homeless. This emergency, with its vast needs for providing food and shelter, profoundly affected the perceptions and often the activities of religious congregations and organizations.

Lines of human beings began forming outside churches, synagogues, and religious agencies, waiting for entrance to a "soup kitchen" or a place on a cot or mat in a gym or classroom. Many of these lines were in neighborhoods which had never seen them before, or at least not for decades.

The needs they bespoke galvanized churches, synagogues, human service agencies, local foundations, civic groups, corporations, the media, and government agencies into patterns of action and especially of cooperation with other organizations with which they had had, at most, casual and occasional relationships before.

This crisis in dealing with hunger and homelessness thrust itself first upon the religious communities because of their traditional concern for basic human needs. The ages-long history of Jewish "tzedakah" and Christian "charity" made these institutions the obvious and first targets for such appeals.

But appeals were also directed to other agencies and organizations. Among these were philanthropic foundations. The President of the Council on Foundations, James A. Joseph, became interested in exploring areas of possible cooperation between foundations and religious organizations. He therefore authorized a project with three basic components:

1) A study and statistical survey of the philanthropic activities of American religious organizations;

2) A special issue of Foundation News magazine devoted to this topic, which was published in October, 1984; and

3) A series of regional consultations between foundations and religious organizations on present and possible future collaboration between the groups. Such consultations were held in 1983-84 in Minneapolis, St. Louis, Atlanta, Los Angeles, and at the Winrock International Conference Center in Arkansas. In each of those meetings, both past and present forms of collaboration were described, pressing current problems were discussed, and new possibilities for collaborative approaches were explored.

Participation in these consultations ranged from less than 20 to more than 100 people. Continuing consultations under local leadership are already underway in at least some of these centers. The gathering at Winrock, which drew religious and foundation leaders from throughout the Southeast and Southwest, was devoted to more general policy considerations in the field of possible collaboration. Four background papers of great interest were prepared for this meeting; copies are available at the Council on Foundations.

During late August, September, and October of 1984, I attempted as a Senior Consultant to the Council on Foundations to give further shape to the project. This involved reviewing the history of the Council in relation to this project, reading the most obvious sources related to it, and talking at length with leaders of religious communities, foundations, and other interested persons.

By October, I had held extended conversations with at least 75 persons, each holding a responsible position in a foundation, religious organization, company, or governmental body.

One result of these conversations was a sense of urgency in resolving some questions about the project which had been raised from the beginning. Specifically, how—for purposes of this project—were we to define "philanthropy;" how were we to define "organized religion" and what, if any, geographical limits were to be put on the work in which we were interested?

a) "Philanthropy" for this project, was taken to mean activities and programs intended: 1) to increase the well-being of persons and communities through meeting human needs, 2) to encourage community development in order to reduce various types of human deprivation, and 3) to advocate changes in policies, laws, and practices in society so as to reduce injustice, need, and deprivation.

b) Having defined "philanthropy" in these ways, it now became necessary to decide what was meant by "organized religion." Clearly this meant (i) the main branches of Judaism and Christianity in this country; but anyone familiar with the American scene knows what a complex set of highly different organizational structures that includes. Furthermore there are (ii) numerous special structures relating these communities of faith (interfaith, interconfessional, interdenominational, ecumenical, etc.) for special purposes, many of them "philanthropic." Beyond that there are (iii) organizations which regard themselves as "religious" in their basis—and are so regarded by their constituents even though they have no formal relationship with any community of faith. Several of these have "philanthropy" as their rationale.

In the course of reading and discussion in the early months of the study, it became clear that the project had to deal with a staggeringly wide and diverse range of philanthropic activities. It

therefore became necessary to develop some categories or types under which these numerous activities could be subsumed. Only this could bring some order to discussions.

Dr. McDonald, in creating her survey instrument, has developed a highly comprehensive typology, but for my discussion purposes, it seemed to me important that we have a somewhat simpler one. In the course of conversations early in the project, I developed such a typology and have used it regularly. No typology is likely to be entirely satisfactory; there are always likely to be activities which do not fit comfortably in any previously conceived category; and there are always those that seem to fit equally well into two categories. For purposes of overall description of what I found being done by religious organizations, I found this simple typology useful:

1) Programs meant to meet basic human needs of food, clothing, shelter, and health;

2) Programs meant to meet the special needs of particular groups of people;

3) Programs intended to influence social, economic, religious, and political institutions in ways that reduce poverty, injustice, and inequity and that encourage self-determination on the part of individuals or groups;

4) Programs which attempt to study and develop appropriate policies for change in situations which limit human realization and community life in unacceptable ways.

It was clear from early discussion (and Dr. McDonald's survey further demonstrated) that organized religion's philanthropic activities are to be found in all four of these categories, although those in category four are less well known. Under the first category, the history of attempts by religious communities to meet basic human needs is a long one. These communities have returned to these tasks again and again, often in imaginative and self-denying ways.

There is sometimes, as now, a mood of frustration and near despair. But the impulse persists; and the survey indicates that most religious communities would welcome allies in the task to which they commit so much of their effort and resources.

The second general type of philanthropic activities engaged in widely and over a long period of time are those directed to specific groups of persons with special needs. This brings to mind immediately a variety of activities for the young, the infirm, the aging, and for single women.

The third major type of philanthropic activity by organized religion, according to this typology, is directed to social,

religious, economic, or political conditions which limit human rights, produce human inequity in essential matters, or pervert justice.

The final form of "religious philanthropy" mentioned in this typology perhaps does not belong in a separate category at all but as a method of determining priorities and policies in all the categories. It refers to the creation and maintenance of "think tanks" by organized religion, on denominational, interdenominational, and independent-but-religious bases.

The role of such organizations or committees is to carry on the study and research necessary to understand the basic information and policy issues underlying decisions about philanthropic programs, and then to try to bring these into relationship with the values and objectives of religious organizations.

Many such groups are set up by religious organizations on an "ad hoc" basis, to study and make recommendations about a particular situation within a given time limit. Many of the communities of faith have had "study commissions" or similarly titled groups to advise them about their policies and programs in, for example, the matter of world food shortages and agricultural development. Other such groups have an on-going role as a part of the life of some institution, as does the Third Age Center at Fordham University, whose continuing role is study, research, and education about the problems of our aging population from the perspective of the Catholic Church.

Still other centers are independent of any religious organization but have governing bodies made up of representatives of several. An example of this is the Churches' Center for Theology and Public Policy in Washington. While it is best known perhaps for documents produced by its working groups on issues of international policy, nuclear weaponry, etc., it does not limit its interests to international and military affairs. It has done comparable studies, for example, on urban problems.

Still a fourth type of "think tank" is entirely independent of other organizations but dependent on a constituency which understands itself as thinking in a certain theological mode and encourages the organization to take the leadership in this. An example of this type is the Center for Concern in Washington. It is basically a Catholic center, but it has a wider constituency. Its center of interest has been in Latin American affairs; but its study, research, and publications are in no way limited to this.

I have included this type of activity as a form of religious philanthropy, even though it is dwarfed in size and numbers by each of the others. It seems clear that the critical role of such centers of study, research, and contemplation is more and more widely recognized by the agents of religious philanthropy. There are areas in which the priorities are so unclear, in which proposed programs are so ques-

tioned, and in which desired results are so uncertain that help in understanding the situation and in setting priorities is urgently sought. The poignancy of many of the world's human needs makes the search all the more urgent.

If there is to be increased collaboration between organized religion and the foundation community, it seems to me that it is in this area that some of that collaboration might well begin. It might do so by addressing questions of needs and priorities in a situation in which the combined resources of the independent sector are so grossly incommensurate with the human need facing us.

EDGAR C. RECKARD
Project Director

SUMMARY OF THE SURVEY

One of the great unanswered questions in philanthropy has always been the size and full extent of the charity provided by religious organizations.

Even Giving, U.S.A., which annually reports trends in American philanthropy, classes religious organizations as "recipients" and nowhere as "donors."

We have known that religious organizations are "full of good works and armsdeeds," as the New Testament put it in describing an early Christian philanthropist. We knew that churches provide soup kitchens and shelters, schools and hospitals, homes for the aged and orphans. But the real dimensions of all these services have never been documented.

To end this knowledge gap, the Council on Foundations conducted a nationwide survey this year, querying some 2,700 national and regional religious organizations.

The results demonstrate not only that religious groups are a significant philanthropic force, but they may in fact have spent as many dollars to meet human and social needs as corporations and foundations. And much of that spending was for activities intended to promote social change.

Possibly one of the most interesting findings, in terms of the widely held sterotype of religious charity, was the fact that 233 of the religious organizations (nearly half of those responding) operate to some extent like foundations, in that they make grants, or loans, or both.

The study also found religious groups repeatedly expressing their concern that the need for social services, and funds to provide them, is growing—with the result that more and more willingness, even eagerness, is being expressed for cooperative efforts with other philanthropic entities.

The immensity of the challenge is also spurring trends toward experimenting with more efficient ways of helping, as well as a rapid rise in programs that emphasize empowerment, self-help and long-range social change.

While many respondents understandably expressed reservations about possible roadblocks to wider cooperation, three out of four favor the idea. They see cooperative efforts as a way for both religions and foundations to increase their effectiveness.

Nature and Extent of Religious Giving

The Council's survey sought to discover the nature and extent of religious funding for social and human services, exclusive of funding for solely religious purposes. Of the 2,700 groups contacted, 485, or 20 percent, responded. The rate was slightly lower for Catholic religious orders and a category of "other" religious traditions, and therefore slightly higher for the rest.

But because the response rate was low (in spite of repeated follow-up requests), and because many respondents did not provide financial data, the survey results must be viewed with caution—more accurate in revealing trends than hard dollar totals.

However, it was possible to establish a minimum hard-dollar total of those in the religious sector that operate like foundations. This was done by supplementing the survey results with an examination of supporting data, such as annual reports, handbooks, directories, yearbooks and previous single-issue studies. The result: a finding that these religious organizations gave more than $1.03 billion last year. Thus the study's findings present a useful, even landmark base for understanding the true extent of religious philanthropy.

Combined data from the survey and other sources suggest that all religious giving at national and regional levels may total $7.5 billion—and may reach as high as $8.5 billion when giving by congregations is added. This figure includes total budgets for religious service agencies—including some that raise a substantial portion of their funding (as high as 95 percent in some cases) from United Way, government and foundations. Some two-thirds of the total supported domestic programs, the rest went for international activities.

Nearly all of the 485 respondents support programs or provide services in the United States (92.2 percent), while more than half (51.4 percent) are active internationally. International involvment was highest in Latin America and the Caribbean (32 percent) and Africa (24.9 percent).

Another of the more interesting findings in the Council's study is the fact that religious funders show considerable flexibility, manifested by a willingness to support new, grassroots, neighborhood and self-help groups without a track record.

This comes as no surprise when looking at individual congregations, of course. Indeed a report by the New World Foundation, Initiatives for Community Self-Help: Efforts to Increase Recognition and Support, found religious organizations at the congregational level to be a natural network for support of self-help groups.

But the study supports a conclusion that this willingness to support new and untried groups is true at the regional and national levels of religion as well.

Trends in Religious Giving

Many religious groups, of course, are still supporting only their own institutions--schools, hospitals, homes for he aged and the like--although the trend is away from this work and increasingly toward newer, less "traditional" social problems.

Priority is now being given to advocacy and justice issues. The activities supported include not only traditional ones like civil rights, but also, and to an even greater extent, advocacy and community self-help groups seeking economic and social justice. This emphasis was strong, and it showed up in ways that infused even some traditional "soup kitchen" types of support. Some examples:

Domestic Activites

1. Funded an organization to create opportunities for low-income disadvantaged people enrolled in a meals program to provide food for themselves by growing the vegetables in a community garden and greenhouse. (Presbyterian group.)

2. Provided services to 19,000 refugees resulting in a 55 percent job placement rate--very high in their economically depressed region. (Jewish group.)

3. Raised money to convert an old barn into a day care center. (Catholic group.)

4. Sponsored a "peace intern," to provide for a summer of travel across two states showing a film: "The Last Epidemic: The Medial Consequences of Nuclear War." (Society of Friends group.)

5. Provided a "wholistic ministry" in Florida "to bring justice" to the lives of 9,000 Haitian refugees and migrant farm workers: medical care, health and hygiene education, job and language training programs, counseling, referral and advocacy services. (Lutheran group.)

6. Used two mobile medical/dental vans, traveling statewide, to bring mostly dental care, free, to migrants, refugees, and low-income persons, using the services of volunteers. These units were also available for disaster relief. (Baptish group.)

7. Installed solar panels on homes of elderly people. (Inter-religious group.)

8. Provided seed money and continuing project money for a halfway house facility for recovering alcoholic women. (Episcopal group.)

9. Assisted minority students who would not get an educational opportunity without some external support. (Black church group.)

10. Gave grant for program to help parents on parole enhance their parenting skills and strengthen family ties. (Inter-religious group.)

International Activities

1. Provided funds for transportation: jeeps, cars, ambulances; bicycles, landrovers, oxcarts, horses, in developing countries. (Non-denominational group.)

2. Had disaster relief equipment for Far Eastern hurricane victims airborne in less than 24 hours. ("Other" religious tradition group.)

3. Funded backyard gardens, a rabbit project, a poultry project, goats, reforestation. (Baptist group.)

4. Established a large day care center in Brazil. (Catholic women's order.)

5. Supplied housing and food for widows after their husbands died in guerilla warfare. (Methodist group.)

6. Loaned money in Costa Rica to establish a telephone repair service, a refrigerator repair service, a furniture manufacturing company, an auto mechanic's shop, a cobbler's shop, a business to manufacture sweaters, and a factory to manufacture windows--all for self-help purposes. (Non-denominational group.)

7. Funded a film on the exploitation of Third World women in industry, "Women on the Global Assembly Line," featuring sweat shops in the Philippines. (United Church of Christ group.)

8. Funded an agency that last year taught 8,635 Latin American persons to read and write at an average cost of $12.04 per person. ("Other" religious tradition group.)

The trend toward funding self-help or economic justice efforts is fairly recent. Asked if they had changed their funding patterns in recent years, 150 religious organizations replied yes--and most of these had moved toward social change activities. The answers were peppered with such goals as enabling the needy to "take charge of their own lives" and thereby halt the cycle of welfare dependency.

An interesting path to this new priority seems to have been followed by a number of religious organizations. They began by moving from a concentration on religious maintenance activity to programs that provided direct relief. Finding that this did little to effect real change, they either moved to or added projects that would help people to help themselves.

But some groups decided that this, too, was ineffective. They moved on to programs that seek change in the entire social structure as it affects the needy, such as advocacy activities or alternative investing programs. And along the way, many organizations also decided that they could multiply the impact of their resources by leveraging them, cooperating with other groups to pursue what none could do as fully by themselves.

One result is that almost 65 percent of religious grantmakers in the study have now expanded their ministries to include "community organizing and social empowerment," "preventive" help, "long-range social change," or "systemic change." Some examples:

o A Jewish group reported starting an interest-free loan fund.

o A United Church of Christ group is funding a poor peoples's advocate to work in the state legislature.

o An inter-religious group is buying up undesirable housing, moving it to better locations, repairing it with volunteer labor and selling it to low-income owners, interest free.

o A Catholic women's order arranged for some of its certificates of deposit in a local bank to be available for use as collateral for loans to indviduals who could not otherwise obtain a loan.

Grantmaking Religious Organizations

The Council study also found that the religious grantmakers are increasingly similar to foundations in their modus operandi.

For example, most religious grantmakers have committees to review requests for funds, and many have a board that makes the final decisions. Grants decisions may take from one week to one year, but most are acted upon within three months. And 91 percent of religious grantmakers do some sort of post-grant evaluation to see how effectively their funds have been spent.

Other characteristics of religious grantmakers:

o Grants ranged all the way from $10 to one of $17 million. But the typical small grant was between $500 and $10,000, while typical large grants ranged from $10,000 to $50,000.

o The average number of grants made last year ranged from 6 to 10. Average number of loans: 1.

o The two most common types of grants were seed money (63 percent) and project funding (73 percent).

o About two-thirds of the groups respond to requests rather than seeking out projects to fund. Many of the latter, however, engage in exceptionally creative processes to search out the best projects.

o About two-thirds of the respondents reported that they keep information about their grantmaking activities within their own constituencies. The rest make it available to the public.

Cooperation in Religious Giving

What do religious organizations say about the all-important question of cooperation with other groups? An overwhelming majority, 70 percent, favor such a step (and, of course, some have already taken it).

Many sighed about their lack of time, money, staff, and energy for such cooperation (179 groups), but they nearly all offered ideas for launching it. Several suggested that an organization like the Council on Foundations might serve as coordinator, sponsoring an annual conference organized by group type or project interests.

Others suggested periodic position papers; a brief newsletter; a central office to act as a clearinghouse; starting a broad mailing list; or stimulating meetings on local needs at the local level.

Respondents saw other advantages to collaboration in addition to the purely financial. Some believe that the addition of religious groups to the private philanthropic mix would bring an extra dimension of dedication, compassion and non-mercenary caring, as well as "leadership" in considering "the dignity and rights of those in need."

Others noted that large grassroots volunteer networks already built into religious groups, presumably bring projects closer to accurate awareness of the real needs of those being helped.

Foundations, for their part, could enhance the financial, legal and technical expertise of religious groups, helping ensure the most effective use of limited funds.

Results of the study, in brief, indicate both a willingness for taking part in cooperative programs and a wide array of programmatic advantages. Religious groups are uniquely positioned to identify needs, shift programs to meet changing conditions, and to promote social change.

As one inter-religious group put it: "The concept of a roundtable of foundation and church leaders who would share information and jointly fund projects is an exciting one--and long overdue."

JEAN A. MCDONALD
Research Consultant

CHAPTER 1

INTRODUCTION

In the world of philanthropy and in the eyes of the world the band plays for the Rockefellers and the Fords, the Carnegies and the Exxons. The band seldom strikes up for another quiet army of philanthropists--religious organizations--many of whom, indeed, appear so to shun publicity that they are doing most of their work almost in secret.

In fact the contribution of religious groups has been so unknown and unsung that they are not even included as contributors in major reference works. A computer database produced by the Oryx Press for the Dialogue system provides information on "2,200 available grants offered by federal, state, and local governments, commercial organizations, associations, and private foundations." Religious organizations are conspicuously absent. Even Giving, USA, which annually reports trends in American philanthropy, classes religious organizations only as "recipients" of philanthropy and nowhere as "donors."

But the Council on Foundations was aware that religion played a prominent role both in meeting immediate human needs and in promoting long-range philanthropic goals. What it did not know was the full extent and nature of this role. There have been very few studies either of how much religions give or of what activities they fund. If, however, the activities of religious organizations paralleled that of foundations and corporate giving programs, could the two sectors,

the religious and the secular, by establishing closer collaboration, learn from each other? What sentiment was there in the religious community in support of the promotion of such collaboration?

In order to obtain answers to these questions, the Council in 1984 conducted a nationwide survey, querying 2,700 national and regional religious organizations.

The results of the survey demonstrate that religious organizations are indeed donors, not just recipients, that they are a significant philanthropic force, and that they could be spending as many dollars to meet the needs of society as do corporations and foundations. In fact, not only are they donors by giving time and funds in the traditional charity works of soup kitchens, care of orphans, and parish counseling, but nearly half of them are donors acting like foundations, giving grants or loans or making alternative investments--and doing much of it in ways that are blazing new trails for the philanthropic enterprise.

The results also show that religious organizations strongly support collaboration with other philanthropic organizations and would welcome the Council's efforts to promote it. In a speech to the North American Conference on Christian Philanthropy, James A. Joseph, president of the Council on Foundations, pointed out that as government decreases its involvement in social welfare, the private sector is being asked "to shoulder the burden of maintaining a caring society."

But, Mr. Joseph argued, the reality of the situation is such that to expect the private sector to be able to match the public, however

much it might wish to do so, is unrealistic. Federal, state, and local governments last year expended $1.3 trillion as compared to the $6.5 billion of foundations and corporations. Even if religious organizations were to add in the entire $31 billion of funds they had received from individuals during the year, that would still fall far short of the need. In the face of this need, cooperative actions are essential.

> The unique calling of philanthropy demands that we engage in a new fusion of expertise, a combination of public institutions willing to look deeply into a problem, and of foundations, corporate, and religious grantmakers skeptical enough to look around the outer edges of what government thinks it sees. In this form of public-private partnership, we encourage not only the best in government, but harness the intelligence, originality, energy, and voluntary spirit of ordinary people.[1]

The Council's study was conceived as a springboard to this partnership.

Previous studies

Since there have been so few previous studies of religious giving, there was very little data to aid us. The National Council of Churches has some limited statistics on religious giving in its annual Yearbook of American and Canadian Churches. Some individual religious organizations keep records and publish directories on their own activities but very few of these publish more than demographic data. There are a handful of publications that include from 1 to 10 pages each on the few well-known religious grantmakers, and one recent publication, Church Funds for Social Justice, lists 26 national ones.

There are also a handful of very limited studies of religious philanthropy in local areas (such as Atlanta) or in relation to speci-

fic issues (such as refugees, day care, community development, and hunger), or within specific religions (surveys conducted by the Catholic Campaign for Human Development for internal use). And the religious sector has recently been included as a very small part of studies of the nonprofit sector as a whole (for instance, Lester M. Salamon and Alan J. Abramson, The Federal Budget and the Nonprofit Sector, published in 1982 by the Urban Institute Press).

The only major study available has been the 1974 "Study of Religious Receipts and Expenditures in the U.S.," which was prepared by the Filer Commission for the federal government. Even this, although thorough, was not comprehensive, and it covered only financial data. Although the Urban Institute has followed up its study of the nonprofit sector with one focusing exclusively on religion, this too is limited, confining itself to philanthropy at the congregational level, and publication date is still to come. The Council's study would therefore be the first of its kind.

Method of study

A literature search was conducted that included a computer database examination of five indexes under such concepts as "church," "religion," "grant," "giving," and a separate search was made of others such as the Social Sciences Index and the Index to Religious Periodical Literature. National newspapers yielded little of value, nor were there many relevant books, but from magazines, religious journals, The Yearbook of American and Canadian Churches, the Mission Handbook, the T.A.I.C.H. Directory, the Encyclopedia of Associations,

and specific religious directories, a card file of names and addresses of religious organizations was gradually built up.

While it was clear from the literature that the population was broad, it would be manageable if limited to the regional and national levels of religions. This decision was therefore made. It was reinforced by the fact that most grantmaking of which we were aware was taking place at that level and, in addition, a study of giving at the congregational level was already under way by the Urban Institute.

Included in the population therefore were the regional and national groups of all religious traditions, from the organizations of the 51-million-member Catholics down to the 2,600-member International Pentecostal Church of Christ, but a cut-off was set to include all religious traditions having memberships of 1,000 or more. This gave a manageable base of 2,700.

For the sake of convenience, the population was sorted into 10 basic categories.

1. Baptist: national and regional groups of American Baptists, Southern Baptists, and of all other organizations associated with the Baptist tradition.

2. Catholic: the national groups, the regional Catholic Charities, and the men's and women's religious orders.

3. Episcopalian: the national groups and the dioceses.

4. Jewish: the national groups and the regional federations.

5. Lutheran: the national groups of the different Lutheran traditions, and the regional districts and synods.

6. Methodist: the national groups of the United Methodist church and of all other churches of Methodist tradition, and the regional conferences.

7. Presbyterian: the national groups of the largest organization--Presbyterian Church (U.S.A.)--and all other churches of Presbyterian tradition; and the synods and presbyteries.

8. Other traditions: the national and regional groups of traditions not included under the seven mainline ones. For instance, the Disciples of Christ, the Mennonites, the Orthodox, the Seventh-day Adventists, the Society of Friends, the Unitarian Universalists, the United Church of Christ, and many other well-known and lesser-known Christian and non-Christian traditions.

9. Inter-religious: the National Council of Churches, regional and state councils of churches; and other ecumenical groups.

10. Non-denominational religious groups: those groups such as Christian Children's Fund, and World Vision, that have a religious base but no ties to a specific tradition.

In addition to the file of religious groups, the literature search yielded such other information as the types of activities groups were engaged in, and from this information questions for the survey instrument were developed. Vocabulary found to be common to the variety of groups, and reflecting the range of activities described in the literature was used as much as possible. Interviews with representatives of several groups, including the Council project's Advisory Committee of leaders from 22 different religious

and secular grantmaking organizations, yielded some additional questions and comments.

Since the Council was interested in the nature and extent of religious giving, and since this was only a preliminary study, the financial questions were confined to expenditures and no attempt was made to untangle the complicated network of income sources. Since the Council was also particularly interested in grantmakers and in potential collaboration with foundations, special attention was given to those topics.

Information was sought only on non-sacramental expenditures, and only on the grants, loans, alternative investments, or services the groups provided themselves. Thus groups were not included if they existed (as did some religious foundations) solely for their own institutional maintenance. To avoid double counting, funds sent up to their national groups or down to their local groups were not included. Complete confidentiality was promised, and all responses were aggregated. Organizations were named only with their permission. The resulting questionnaire was pre-tested with 35 groups, adjusted to eliminate ambiguities, and then mailed out with a cover letter from the Council's president. (See Appendix A)

After two weeks, follow-up postcards were mailed to non-respondents, and after a further three weeks, those still not responding were contacted by phone.

Response rate

Of the 2,700 contacted, 485 responded, a response rate of 18 percent. The rate was slightly lower for Catholic religious orders

and a category of "other" traditions, and therefore slightly higher for the rest. (See Figures 1 and 2)

With this return rate the results should be interpreted with caution; statistical validity is not possible. However, both respondents and non-respondents were sufficiently heterogeneous as to include organizations of all sizes, regions, and types.

For instance, among non-respondents were several of the smaller traditions such as the Congregational Holiness Church (8,347 members). But there was also no response from several of the largest traditions such as the Mormons (3.5 million members); National Baptist Convention, U.S.A., Inc. (5.5 million member black church); African Methodist Episcopal Zion Church (1.1 million member black church); and Assemblies of God (1.8 million members). Equally, among those that responded were groups with multi-million dollar philanthropic budgets and groups with less than $1,000; well-known traditions as well as the little publicized; groups 200 years old and groups 2 years old; "conservative" and "liberal" groups; national and regional groups; groups working within their own geographical areas and those working far afield; even groups that give wherever there is need anywhere in the U.S. or in the world, without regard to type of population.

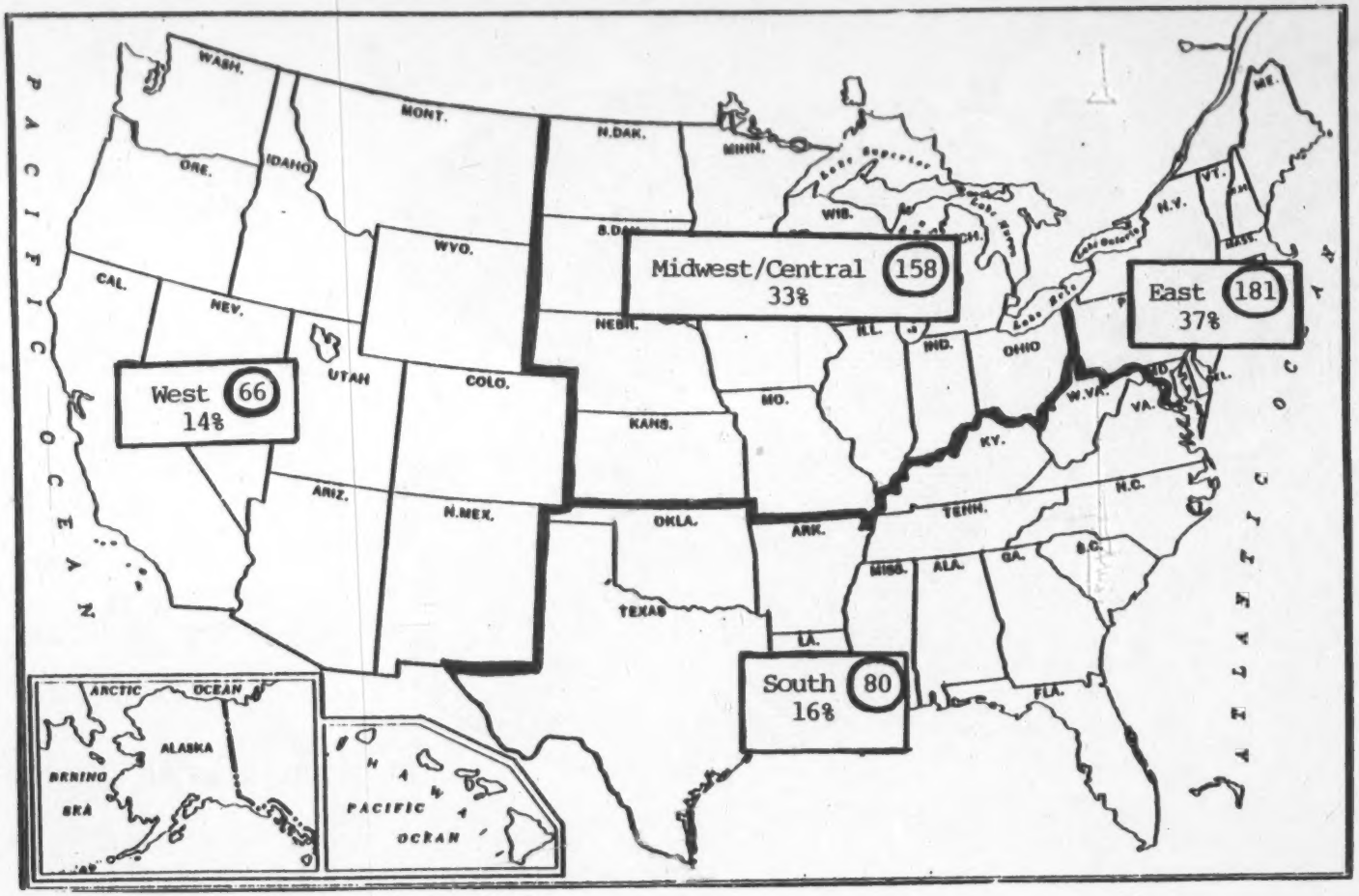
Therefore we are able to conclude that the study does give us a good initial picture of the nature and varieties of religious philanthropy, one that suggests current trends.

Organization of the report

Chapters 2, 3, and 4 detail the findings of the survey on the extent and nature of religious giving, and trends in giving as

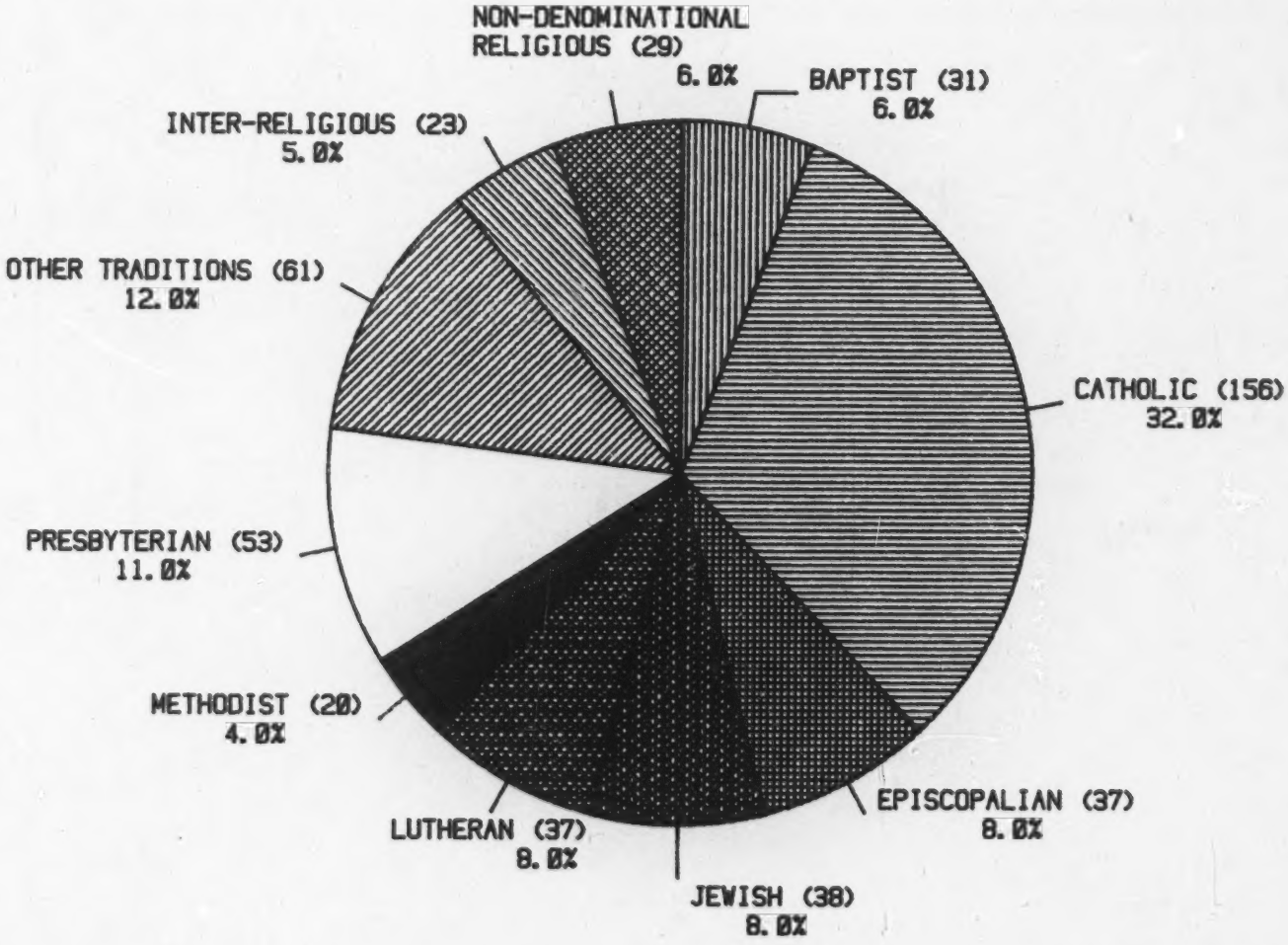
Figure 1

LOCATION OF RESPONDENTS



Circled numbers indicate number of respondents

FIGURE 2
RESPONDENTS BY RELIGIOUS TRADITION



NUMBER OF RESPONDENTS INDICATED IN PARENTHESES

compared with a few years ago. Chapter 5 gives special attention to those organizations that make grants, loans, or alternative investments to fulfil their objectives. Finally, since both religious organizations and foundations are concerned with effectiveness, Chapter 6 discusses the question of cooperative efforts in giving--how much cooperation there is already; how much religious organizations feel there should be; the problems and promise of cooperation; and their suggestions for promoting more of it.

[1] James A. Joseph, "Religion and Philanthropy in a time of scarcity." Speech to North American Conference on Christian Philanthropy, National Council of Churches, Grand Island, New York, May 15, 1984.

CHAPTER 2

THE NATURE OF RELIGIOUS GIVING

What are religious organizations doing in the 1980s to meet human and social needs? Where are they active, and with what types of populations? Is the public perception that this activity consists largely of missionary work overseas and soup kitchens and emergency shelters within the U.S. an accurate one? Or is it a stereotype?

The survey certainly confirmed that religious organizations are still among the first to spring to the aid of the distressed. But it also found that many groups, both those active in the U.S. and those active internationally, are alive with activities designed not only to put the finger in the dyke but to turn the waters around. These activities include low-cost housing loans and free dental care, community-based organizing and the making of films on neighborhood toxic waste problems. They involve all types of problems and are on every continent.

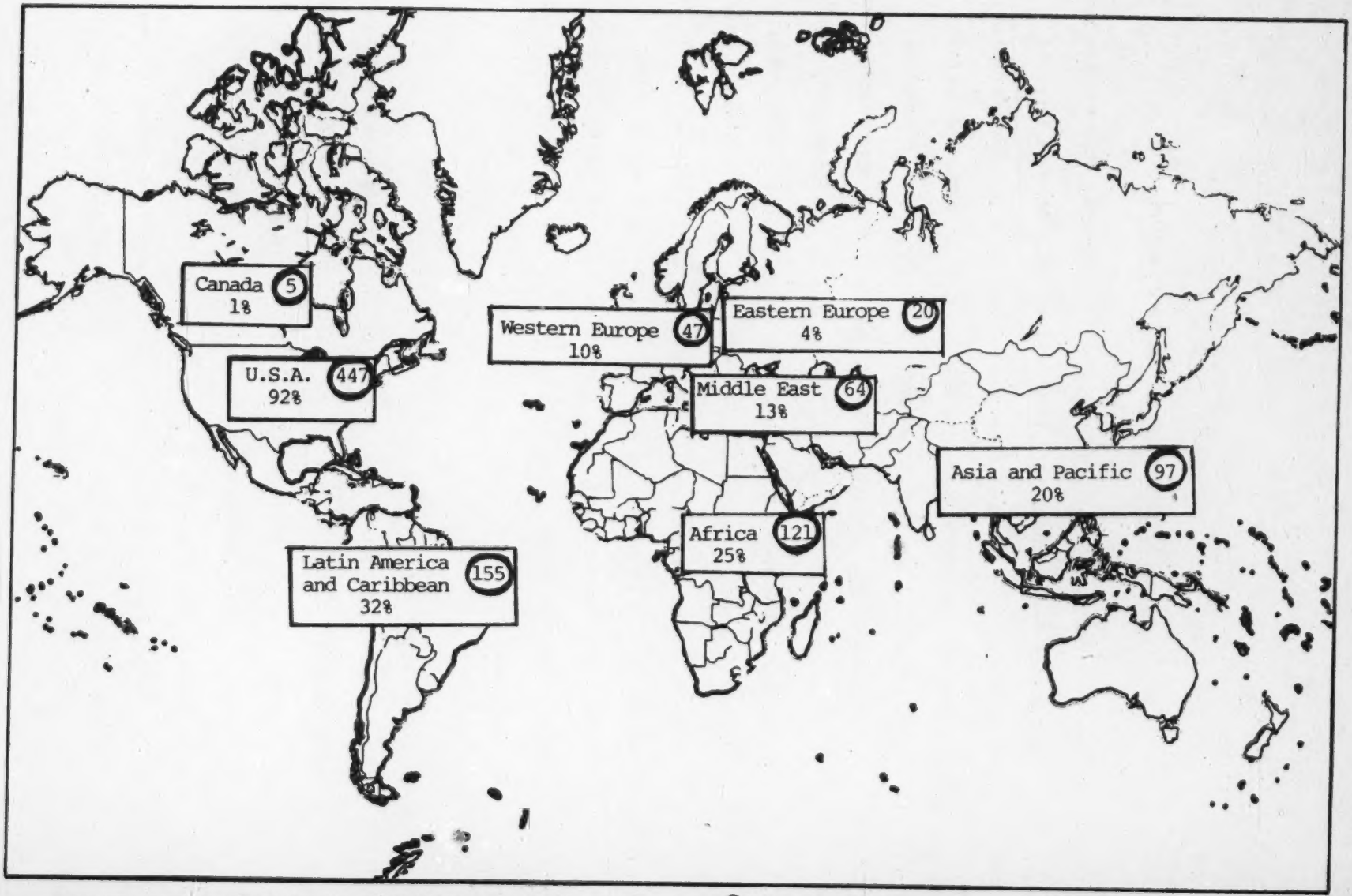
Where respondents are active

Nearly all of the 485 respondents supported programs or provided services in the United States (92 percent) while more than half (51 percent) were active internationally. International involvement was highest in Latin America and the Caribbean (32 percent) and Africa (25 percent). (See Figure 3).

Among non-denominational religious groups this proportion was somewhat higher in favor of Africa, and among Catholics the proportion

Figure 3

WHERE RESPONDENTS ARE ACTIVE*


Canada 5 1%
U.S.A. 447 92%
Western Europe 47 10%
Eastern Europe 20 4%
Middle East 64 13%
Asia and Pacific 97 20%
Africa 121 25%
Latin America and Caribbean 155 32%

* Total exceeds 100% due to multiple responses.

Circled numbers indicate number of respondents

was nearly twice as high in favor of Latin America, with its high Catholic population. Jewish groups naturally favored the Middle East. All traditions except Episcopalians reported some groups in both Western and Eastern Europe and a few reported activity in Canada. (See Table 1)

Populations funded or served

Respondents were given a list of typical populations and asked to check those for whom they provided funding. They seldom funded just one population. Since many funded anyone at all wherever there was need, and since most of the others funded a variety of populations, it should be emphasized that the data in this section are not mutually exclusive.

The populations given most attention were children and youth under 21, and people of low income (see Figure 4 and Table 2). In addition, two-thirds of the religious organizations funded the aged and nearly half funded women. Although, over-all, women and the handicapped were receiving equal attention, considerably more Catholic, Presbyterian, and "Other" tradition groups were funding women.

Veterans received least attention (4 percent of the groups), and Baptist, Methodist, and non-denominational groups reported no activity with them.

Funding of racial and ethnic populations generally depended on the ethnic mix within the geographical region where a group was active. One-third of all the organizations funded anyone, wherever there was need, without regard to race. But for the rest, most of

Table 1

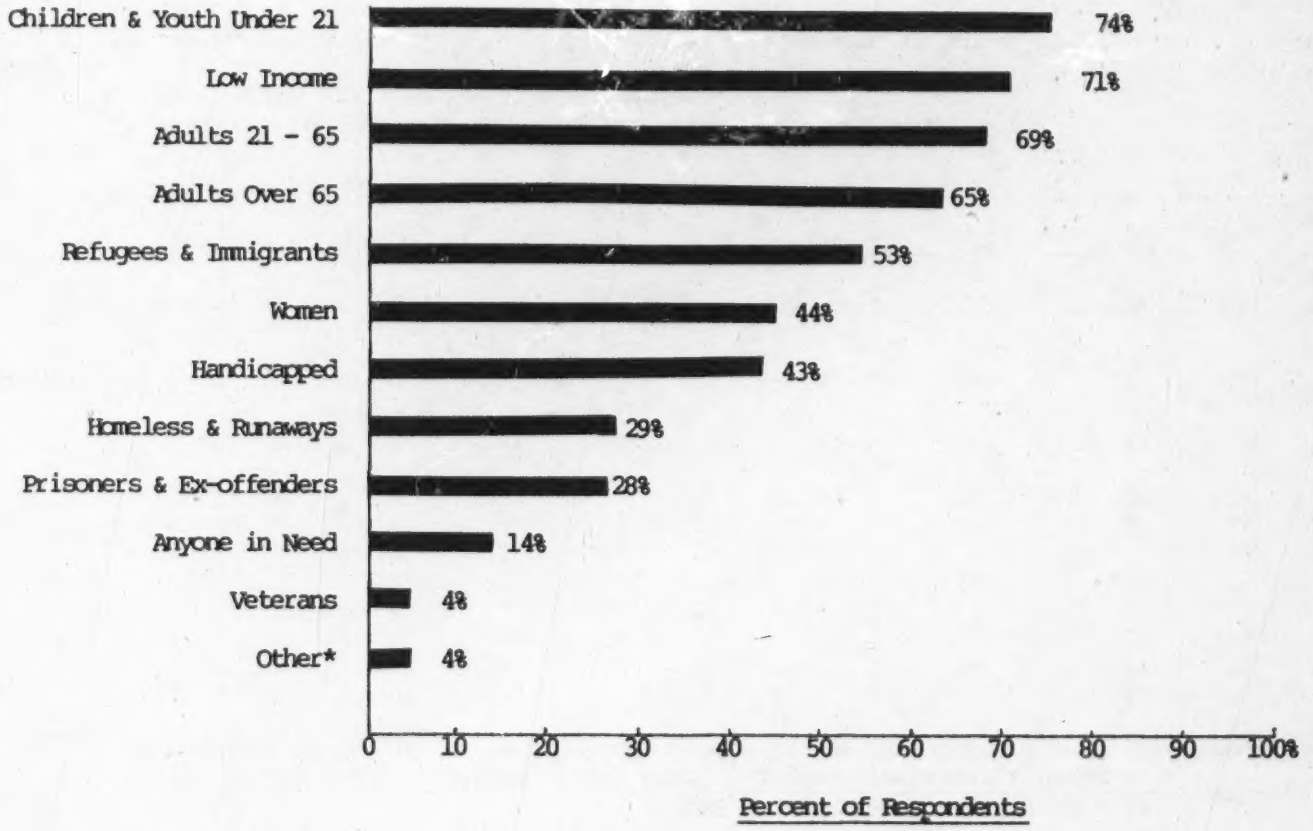
RESPONDENTS ACTIVE INTERNATIONALLY

RELIGIOUS TRADITION	NUMBER OF RESPONDENTS							
	Africa	Asia & Pacific	West Europe	East Europe	Latin America and Caribbean	Near and Middle East	Canada	Anywhere there is need
Baptist	5	6	4	3	7	2	—	1
Catholic	39	30	21	3	66	11	1	1
Episcopal	13	3	—	—	16	2	—	—
Jewish	2	1	3	3	4	15	1	—
Lutheran	2	2	2	2	3	3	—	1
Methodist	5	6	3	1	6	1	—	1
Presbyterian	6	6	1	1	8	4	—	—
Other traditions	25	23	8	4	25	15	2	8
Inter-religious groups	2	2	1	2	3	2	1	1
Non-denominational religious groups	22	18	4	1	17	9	—	1
TOTAL NUMBER	121	97	47	20	155	64	5	14
PERCENT OF ALL RESPONDENTS *	25%	20%	10%	4%	32%	13%	1%	2%

* Percentages do not add up to 100 due to multiple responses

Figure 4

POPULATIONS FUNDED OR SERVED



* Unmarried parents; the terminally ill; rural farm households; the gay and lesbian community; seasonal farmworkers

** Percentage total exceeds 100 due to multiple responses.

Table 2

POPULATIONS FUNDED OR SERVED, BY RELIGIOUS TRADITION

RELIGIOUS TRADITION	NUMBER OF RESPONDENTS (Total = 485)											
	Anyone in Need	Adults Over 65	Adults 21 - 65	Children and Youth	Low Income	Handi-capped	Homeless & Runaways	Prisoners & Ex-offenders	Refugees & Immigrants	Women	Veterans	* Other
Baptist (31)	14	20	19	21	15	9	2	5	14	6	—	2
Catholic (156)	15	101	119	129	130	72	61	44	87	83	6	6
Episcopal (37)	3	29	26	28	28	16	14	18	25	15	2	1
Jewish (38)	6	26	27	27	22	22	9	4	21	13	6	—
Lutheran (37)	9	26	26	27	23	20	12	12	20	15	4	1
Methodist (20)	4	11	14	15	12	5	3	3	5	5	—	—
Presbyterian (53)	4	42	40	42	46	22	14	23	32	33	1	—
Other traditions (61)	15	34	34	37	34	20	14	16	30	24	—	3
Inter-religious groups (23)	5	10	11	11	14	9	5	10	12	9	1	2
Non-denominational religious groups (29)	4	16	18	20	18	15	8	3	12	12	—	3
TOTAL NUMBER	69	315	334	357	342	210	142	138	258	215	20	18
PERCENT **	14%	65%	69%	74%	71%	43%	29%	28%	53%	44%	4%	4%

* Unmarried parents; the terminally ill; rural farm households; the gay and lesbian community; seasonal farmworkers.

** Percentages do not add up to 100 because categories were not mutually exclusive, and most respondents funded more than one.

( ) Numbers in parentheses indicate number of respondents to the survey, by religious tradition.

them funded two or three different racial populations at once. Thus nearly half of all groups funded whites and or blacks, one-third of all groups funded Hispanics, and one-fifth funded American Indians or Asian Americans (see Figure 5).

Some groups reported programs for one of these groups specifically, as for instance, activity on a Navaho reservation, with Eskimos, with black college students, and the like. Also, not surprisingly, they appear to have funded their own constituencies first whenever a particular ethnic group appeared strongly in that constituency. Thus Jewish groups were twice as likely to fund Jewish populations as black; and Catholic groups more likely to fund white and Hispanic groups. Conversely, Baptist and Methodist traditions, with large black populations, more often funded black populations. Nevertheless, more than half of all Jewish and Catholic groups were also funding black populations, and more than half of all Baptist and Methodist groups were also funding the white and Hispanic.

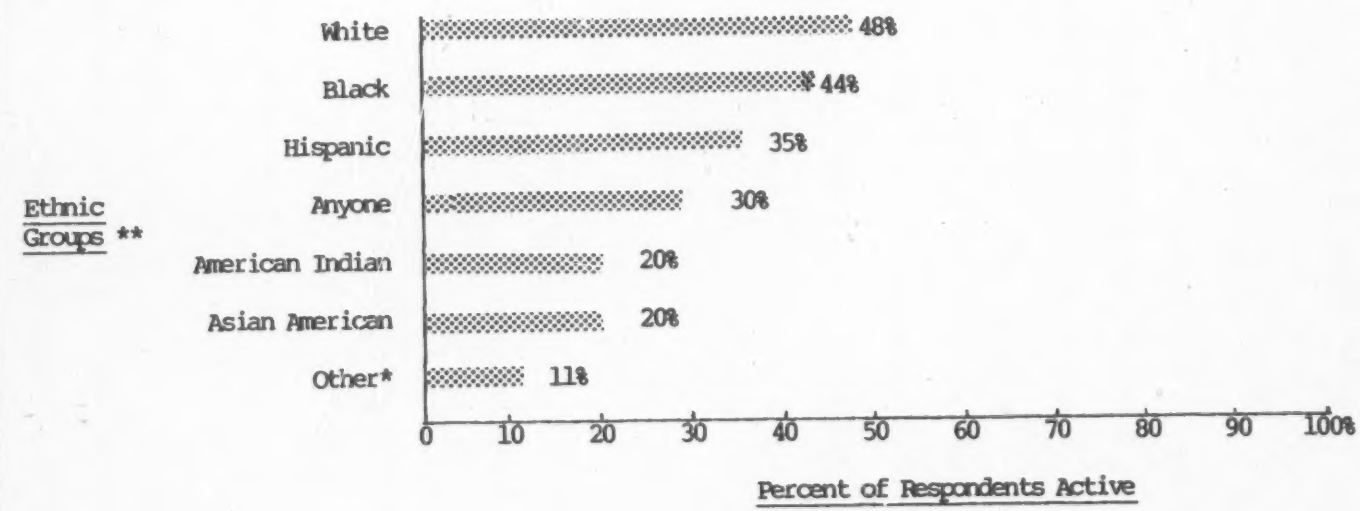
What is being funded

Every conceivable program to meet human and social needs from "soup kitchens" to "nuts" production, is being funded these days by some religious groups somewhere in the world. Whatever governments, foundations, corporate giving agencies, and private secular voluntary agencies are doing, so too are religious groups, the range in types of activities being equally wide and considerably more daring.

Table 3 shows the top ten activities, those reported by the highest number of groups. Evidently the Biblical mandates to feed the hungry and take in the stranger are still religion's top priorities

Figure 5

ETHNIC GROUPS FUNDED OR SERVED



* Eskimo, Aleut, Creole, Arabic, Jewish; and specific populations of immigrants

** Percentage total exceeds 100 due to multiple responses.

Table 3

MOST FREQUENTLY MENTIONED ACTIVITIES, ALL RELIGIOUS GROUPS
(TOP TEN)

U. S. A.		INTERNATIONAL	
Activity	Percent of Respondents	Activity	Percent of Respondents
1. Food, nutrition	56 %	1. Schools (pre-school through high school)	27 %
2. Refugee aid, resettlement	49	2. Food, nutrition	23
3. Day care, camps, recreation for youth	47	3. Emergency assistance, disaster relief	20
4. Issue education, advocacy	47	4. Adult education, tutoring	20
5. Justice, human rights, for particular groups	47	5. Health facility (hospital, nursing home, clinic)	19
6. Emergency assistance, disaster relief	46	6. Health counseling, prevention	18
7. Clothing	43	7. Clothing	17
8. Temporary shelter	41	8. Medical supplies, transportation	17
9. Schools (pre-school through high school)	41	9. Refugee aid, resettlement	16
10. Adult education, tutoring	40	10. Community economic development	14

for, in the U.S., provision of food led all the rest, involving more than half of all groups (56 percent), and aid to refugees was second, involving almost half (49 percent). Internationally, food (involving 23 percent of groups) was second only to schools (27 percent). Aid to refugees was also in the top ten internationally (16 percent).

So, offering direct and immediate assistance is still of high concern to religious organizations. Nevertheless, Table 3 also reveals the significant finding that in the U.S. almost as many groups are working for justice, human rights, and advocacy issues as are offering direct aid to the hungry and the stateless. Clearly religious organizations, as the conscience of the nation, are not asleep.

The study confirmed some stereotypes on what is being funded but dispelled others. For instance, among Baptists, American Baptists were funding both social services such as food and shelter, and activities designed to produce social change. Southern Baptists were not only providing traditional social services but also making grants. And a Baptist group that said it was conservative was complementing its funding of such needs as food with funds for "justice," just like its non-conservative brethren.

Similarly, among Lutherans and Methodists, the larger and more liberal traditions (Lutheran Church in America, American Lutheran Church, United Methodist Church) funded both social services and social change—but so did some of the smaller groups, and those calling themselves conservative. In the category of "other" traditions, even some of the most evangelical and enthusiastically conservative reported they were doing both.

Catholic men's and women's religious orders responded to the survey in similar proportions (roughly 12 percent each). However, while the men's orders were equally divided between their traditional teaching vocations and the less traditional self-help, social change activities, the women's orders favored the latter 2 to 1. Women's orders are probably propelled in part by the consciousness-raising taking place within the women's movement during the last 20 years, for many of them were funding activities for the empowerment of women. In addition, more of the women's orders were grantmakers (42 percent), as compared to the men's orders (31 percent).

Lutheran Social Services, Catholic Charities, Jewish federations, and the inter-religious groups (particularly the state counterparts of the National Council of Churches), had the most organizations providing services traditionally associated with religious compassion. They and the particularly well known organizations in the "other" traditions category, such as the Salvation Army and the Seventh-day Adventists, reported such impressive work in feeding, clothing, sheltering, counseling and rehabilitating the needy that if they were all to stop tomorrow, the fabric of society would be seriously weakened.

Figures 6 through 11 show the number of respondents active in the basic types of human and social needs comprising religious philanthropy: education; employment and economic development; housing and adult institutions; health care; social services; and social or political development. These charts indicate the areas in which each religious tradition had respondents active in meeting these needs, both in the U.S. and internationally, and show at a glance the level of one activity compared with another.

Figures 6 through 11

KEY

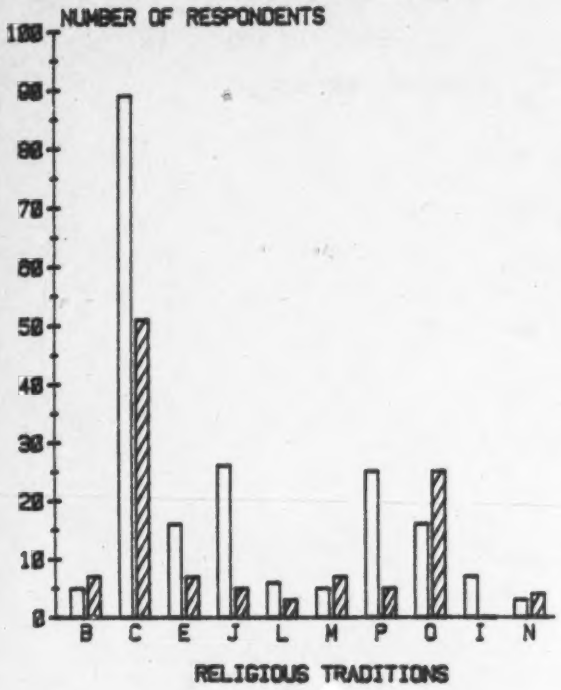
B = BAPTIST
C = CATHOLIC
E = EPISCOPAL
J = JEWISH
L = LUTHERAN
M = METHODIST
P = PRESBYTERIAN
O = OTHER DENOMINATIONS
I = INTER-RELIGIOUS GROUPS
N = NON-DENOMINATIONAL GROUPS

447 respondents active in U.S.; 235 active internationally

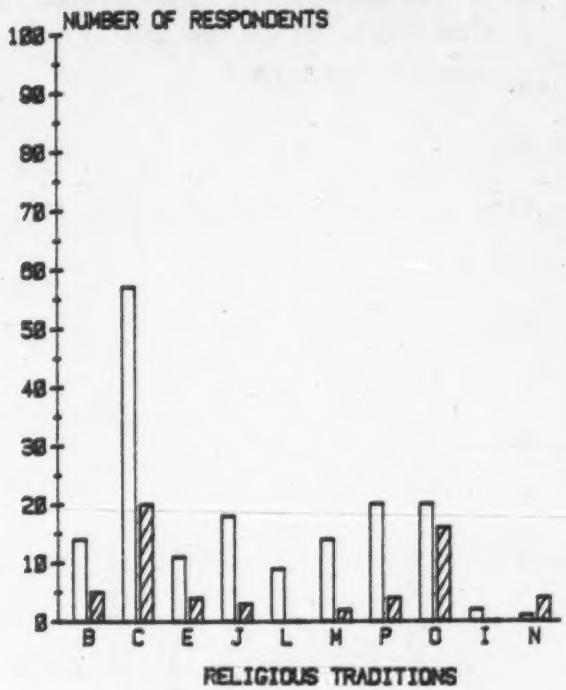
(See Figure 2 for number of respondents in each religious tradition)

FIGURE 6
RESPONDENTS ACTIVE IN EDUCATION

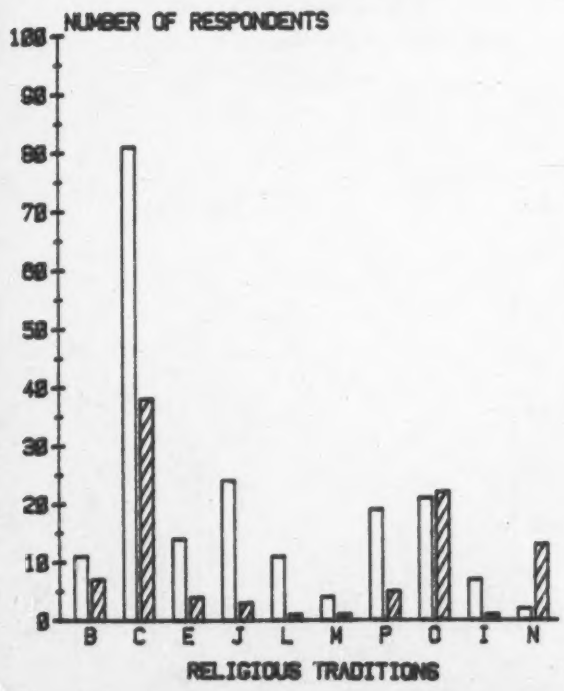
SCHOOLS
(198 RESP. IN US, 114 INT'L)



COLLEGES & UNIVERSITIES
(166 RESP. IN US, 58 INT'L)



ADULT EDUCATION, TUTORING
(194 RESP. IN US, 94 INT'L)



SCHOLARSHIPS
(164 RESP. IN US, 62 INT'L)

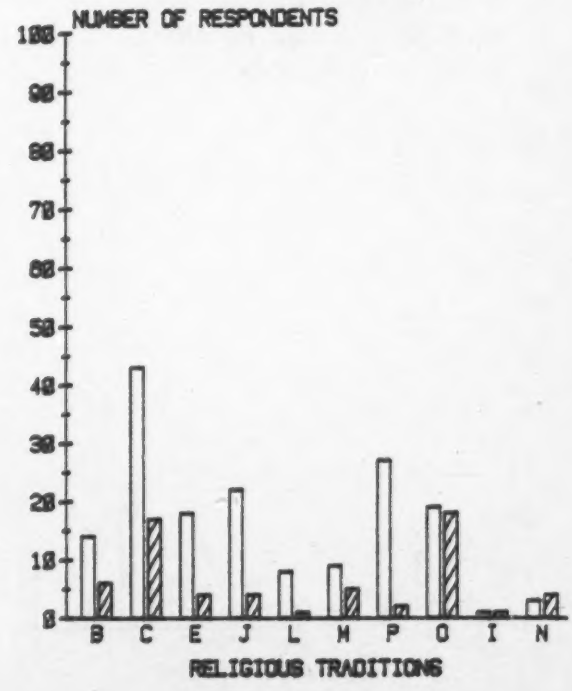
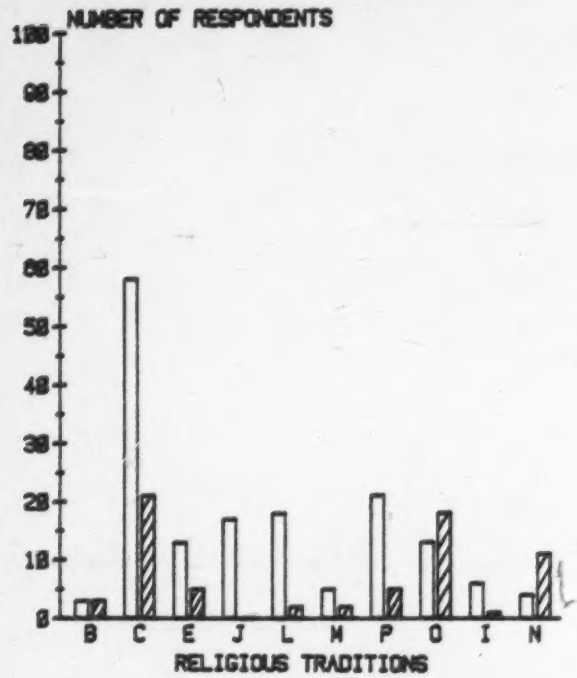
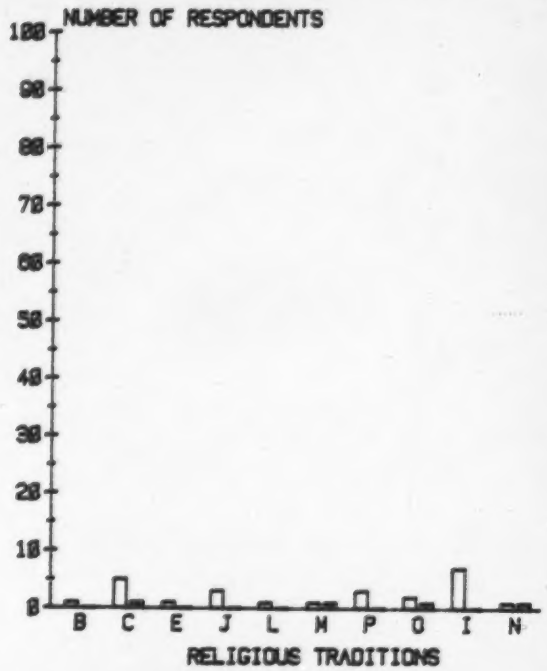


FIGURE 7
RESPONDENTS ACTIVE IN EMPLOYMENT, ECONOMIC DEVELOPMENT

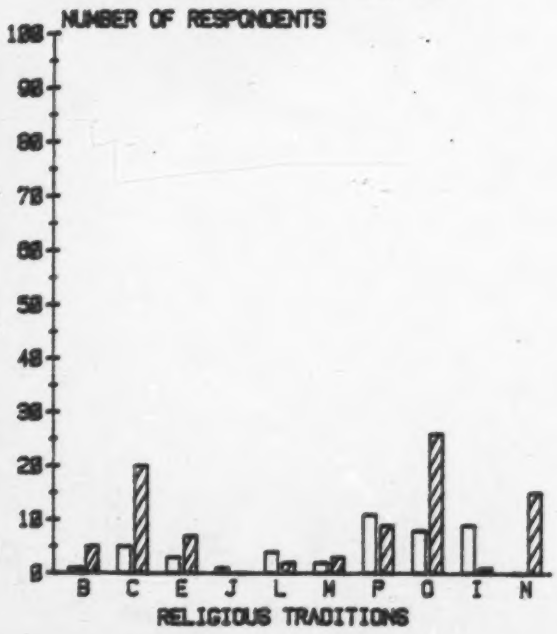
JOB DEVELOPMENT, TRAINING
(158 RESP. IN US, 68 INT'L)



LABOR, MANAGEMENT, UNIONS
(25 RESP. IN US, 4 INT'L)



AGRICULTURAL ASSISTANCE, LAND, WATER
(44 RESP. IN US, 88 INT'L)



COMMUNITY ECONOMIC DEVELOPMENT
(129 RESP. IN US, 68 INT'L)

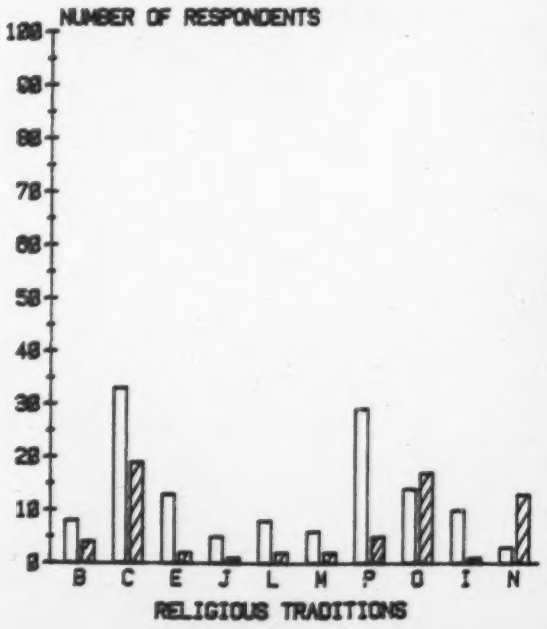
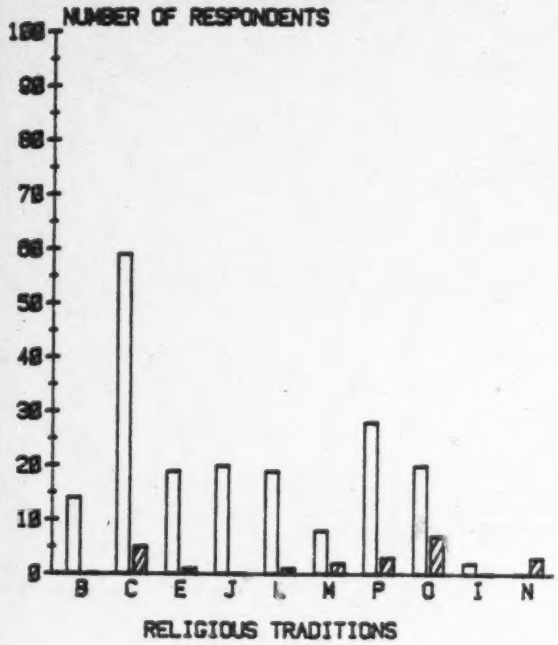
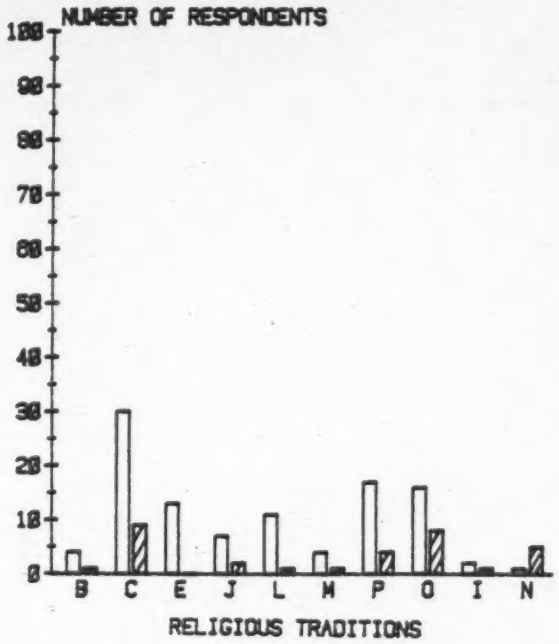


FIGURE 8
RESPONDENTS ACTIVE IN HOUSING

HOUSING FACILITY, GROUP HOME
(189 RESP. IN US, 22 INT'L)



CONSTRUCTION, REHABILITATION, REPAIR
(105 RESP. IN US, 32 INT'L)



LOW-COST PURCHASE PLANS
(73 RESP. IN US, 8 INT'L)

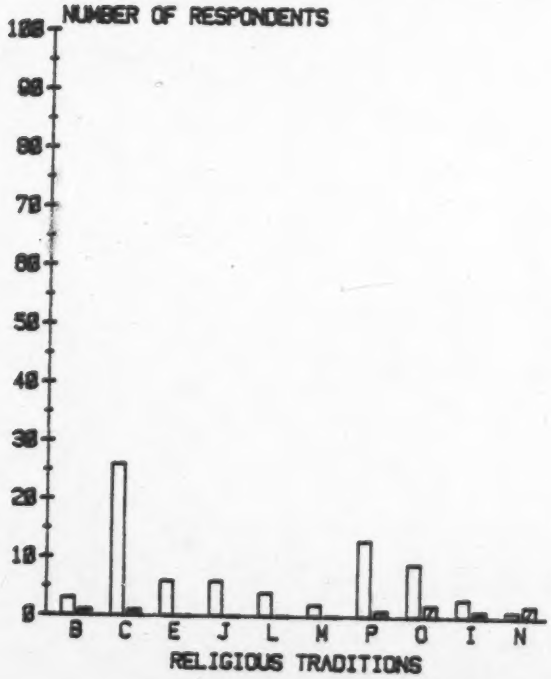
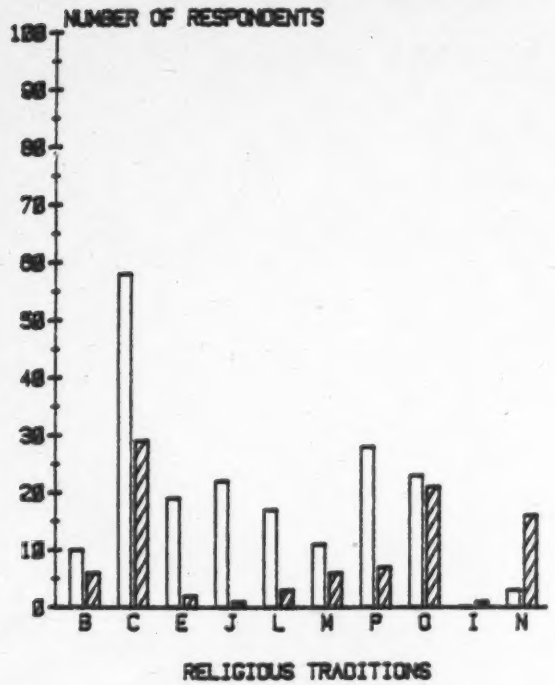
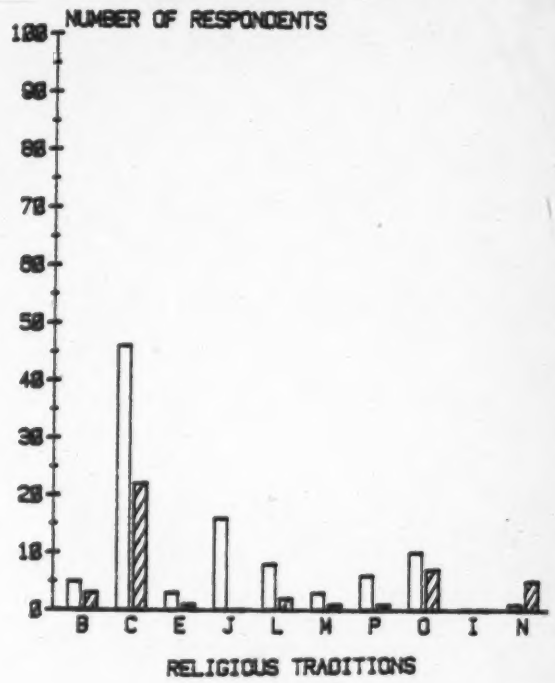


FIGURE 9
RESPONDENTS ACTIVE IN HEALTH

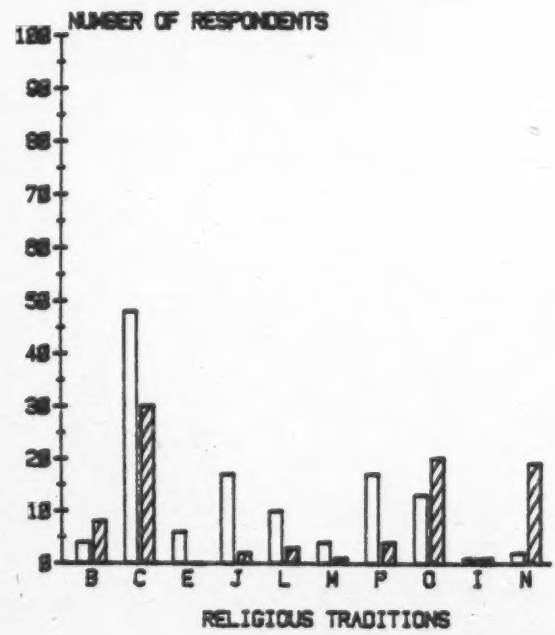
HEALTH FACILITY
(191 RESP. IN US, 92 INT'L)



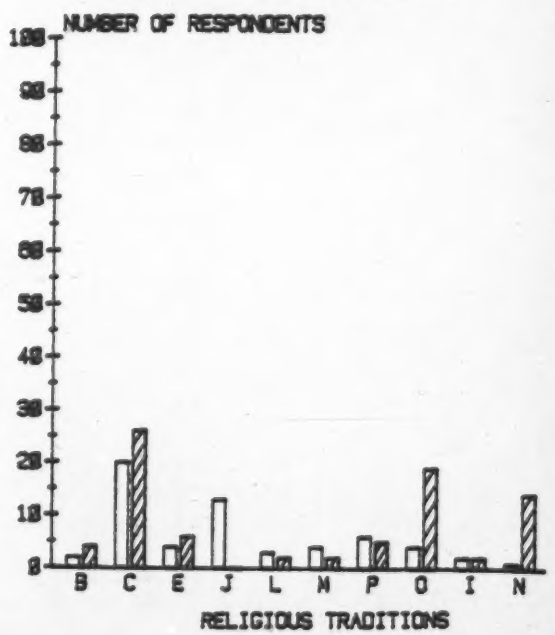
HOME HEALTH CARE
(98 RESP. IN US, 42 INT'L)



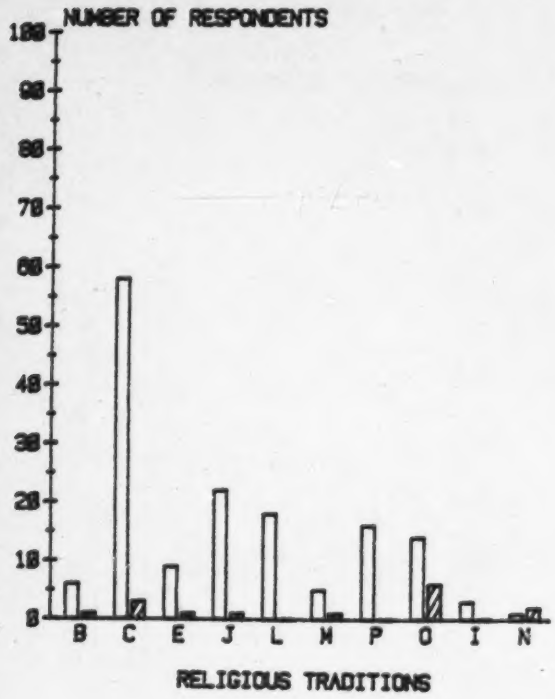
HEALTH COUNSELING, PREVENTION
(122 RESP. IN US, 88 INT'L)



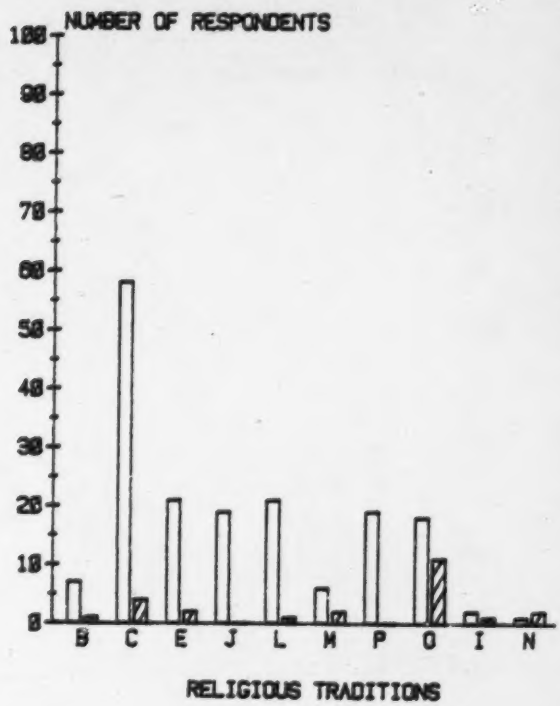
MEDICAL SUPPLIES, TRANSPORTATION
(59 RESP. IN US, 80 INT'L)



MENTAL HEALTH
(152 RESP. IN US, 15 INT'L)



ALCOHOL, DRUG ABUSE
(172 RESP. IN US, 24 INT'L)



FAMILY PLANNING, POPULATION
(64 RESP. IN US, 41 INT'L)

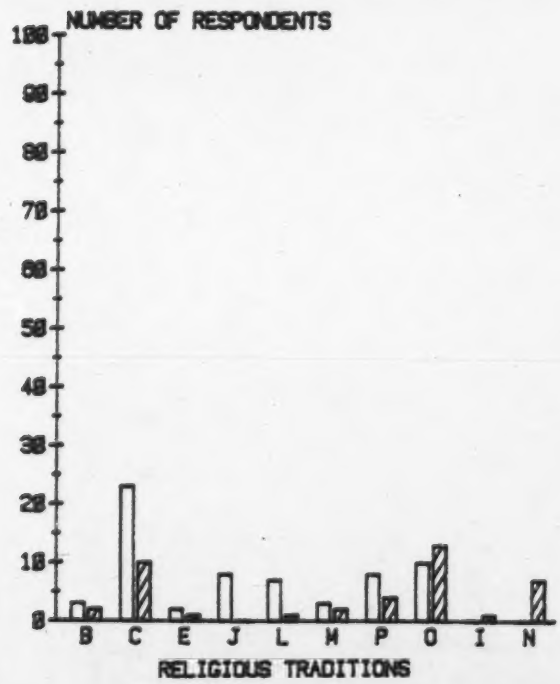
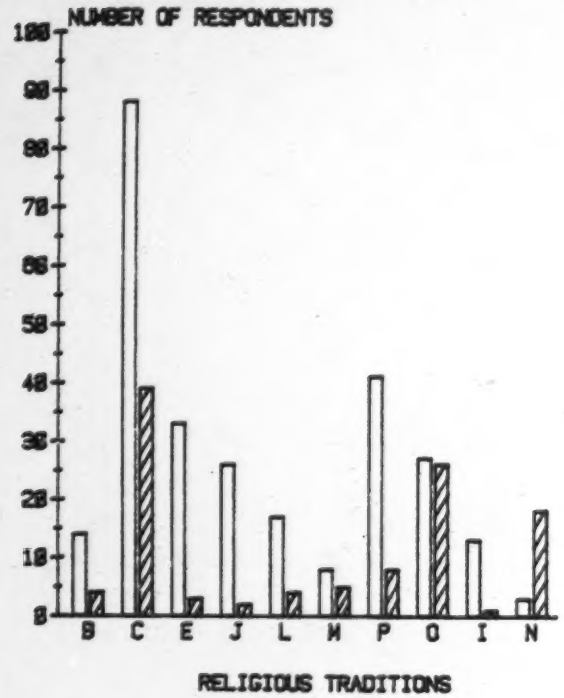
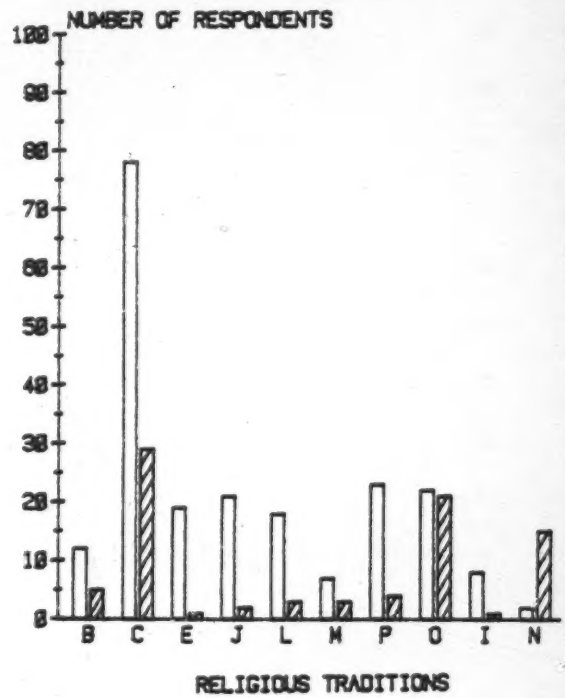


FIGURE 10
RESPONDENTS ACTIVE IN SOCIAL SERVICES

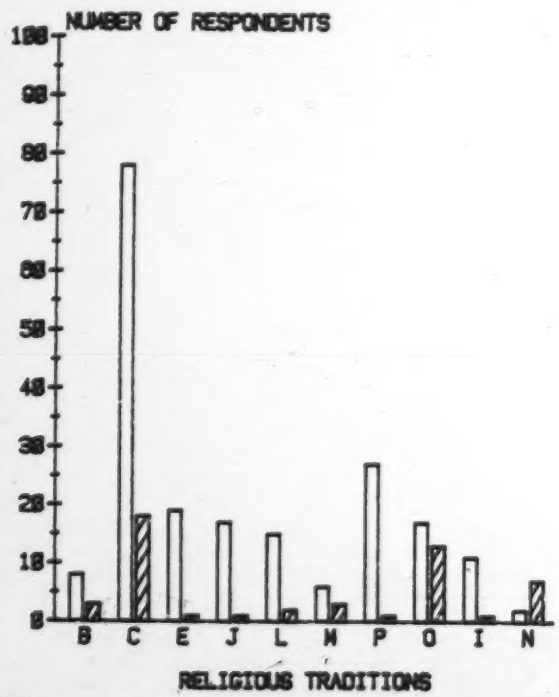
FOOD, NUTRITION
(270 RESP. IN US, 110 INT'L)



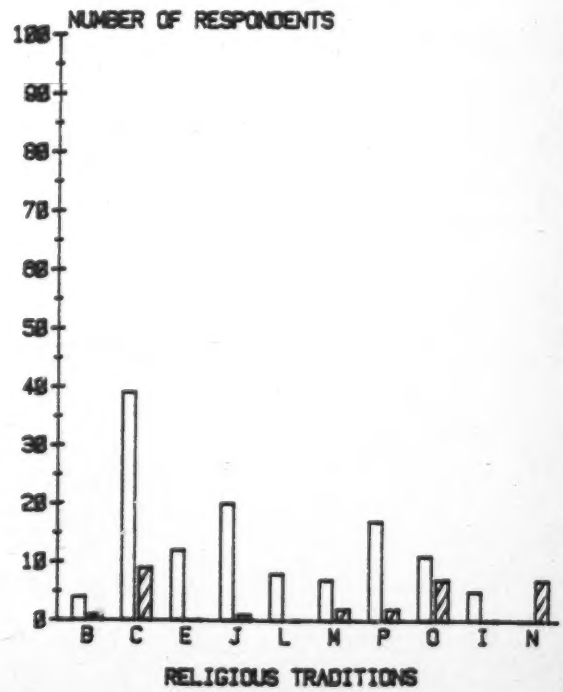
CLOTHING
(210 RESP. IN US, 84 INT'L)



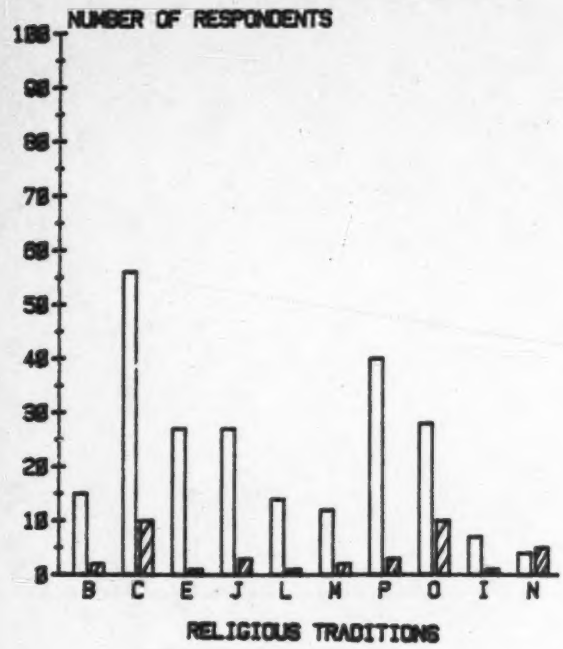
TEMPORARY SHELTER
(200 RESP. IN US, 50 INT'L)



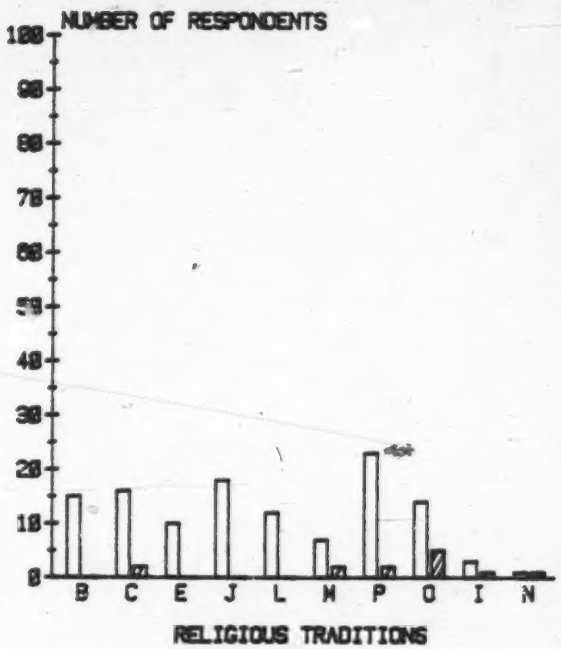
TRANSPORTATION
(123 RESP. IN US, 29 INT'L)



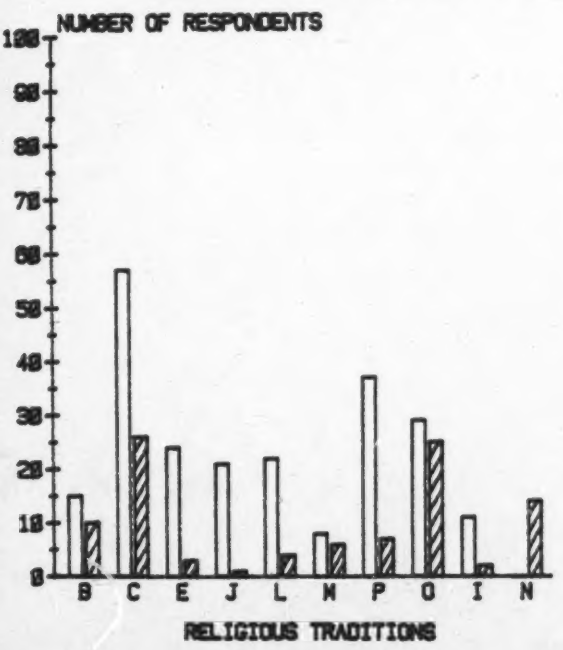
DAY CARE, CAMPS, RECREATION, FOR YOUTH
(235 RESP. IN US; 38 INT'L)



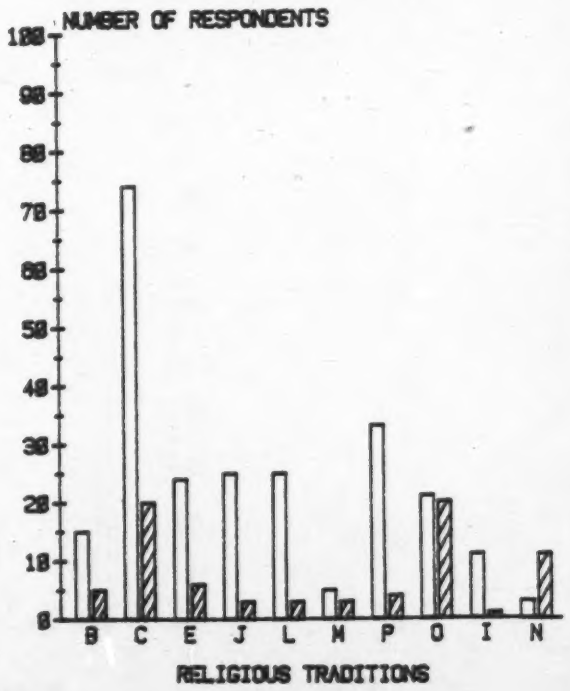
DAY CARE, CAMPS, RECREATION, FOR ADULTS
(128 RESP. IN US; 13 INT'L)



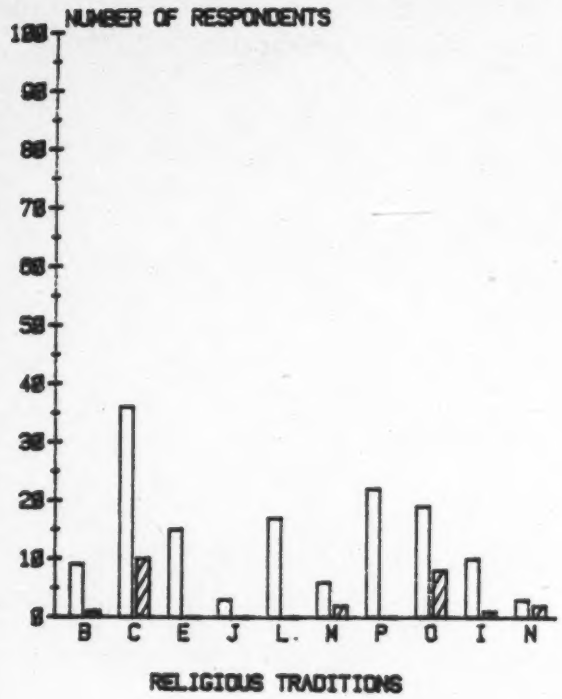
EMERGENCY ASSISTANCE, DISASTER RELIEF
(224 RESP. IN US; 98 INT'L)



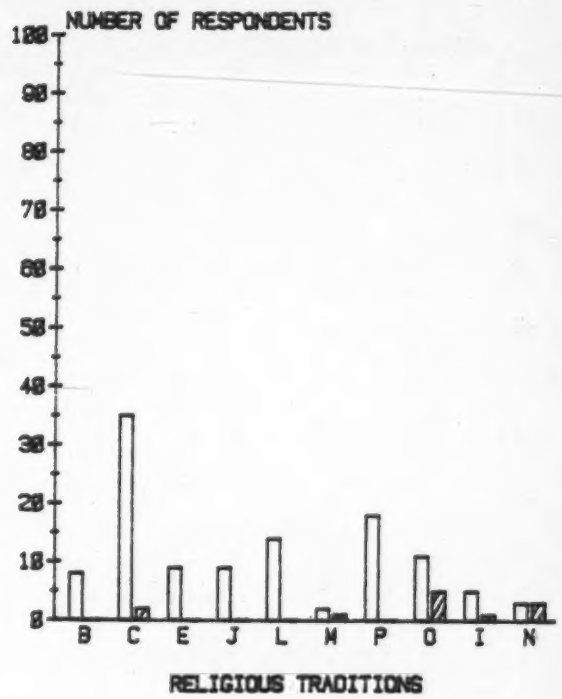
REFUGEES, IMMIGRANTS
(236 RESP. IN US; 76 INT'L)



DELINQUENCY PREVENTION
(124 RESP. IN US; 12 INT'L)



PRISON WORK
(140 RESP. IN US; 24 INT'L)



ORPHANS, FOSTER CARE, ADOPTION
(141 RESP. IN US; 58 INT'L)

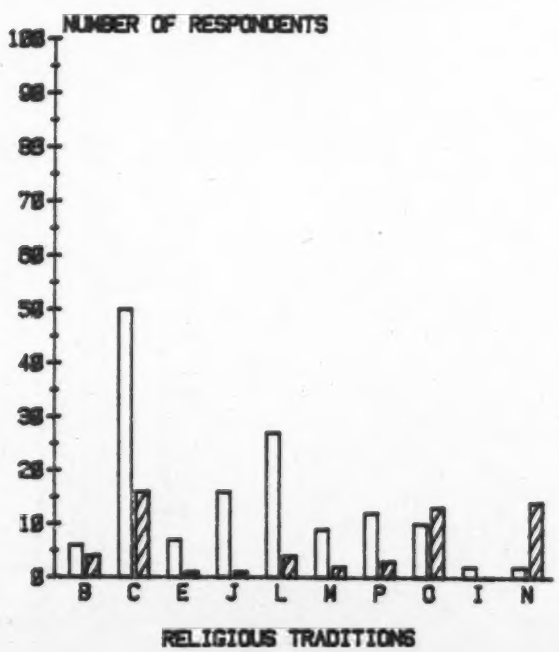
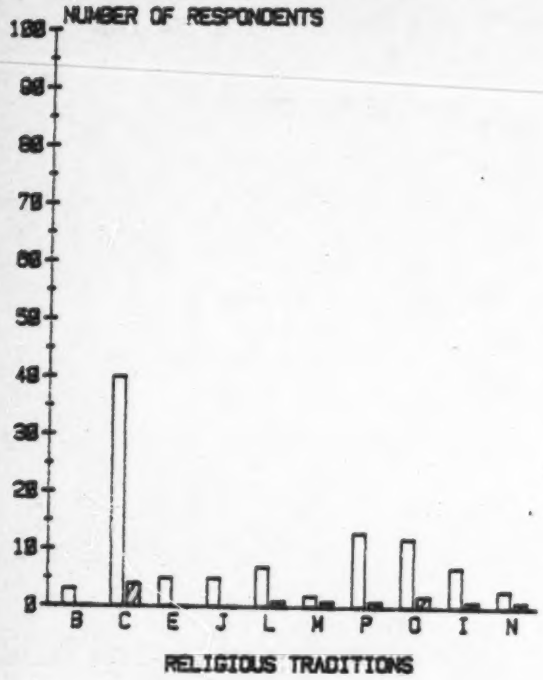
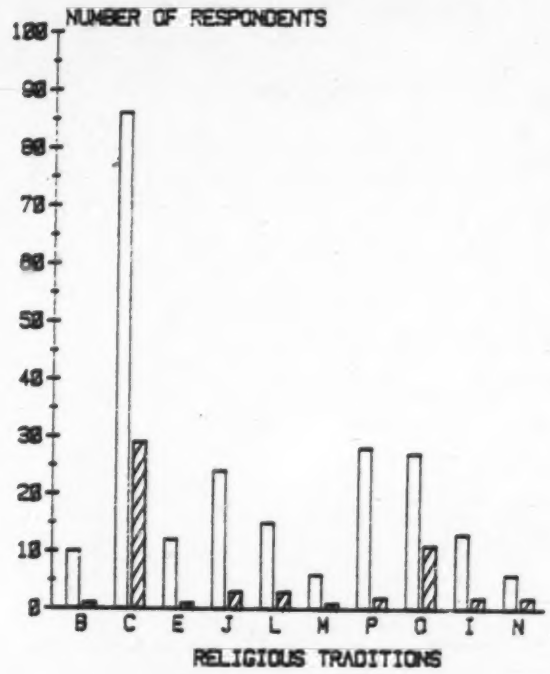


FIGURE 11
RESPONDENTS ACTIVE IN SOCIAL, POLITICAL DEVELOPMENT

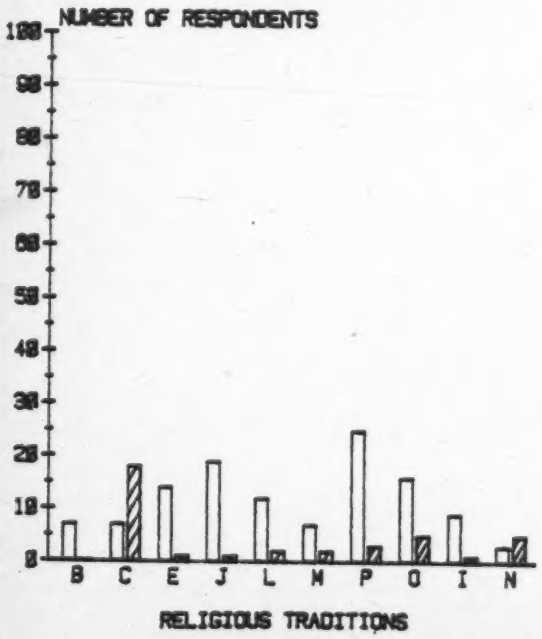
LEGAL AID, COUNSELING
(97 RESP. IN US, 11 INT'L)



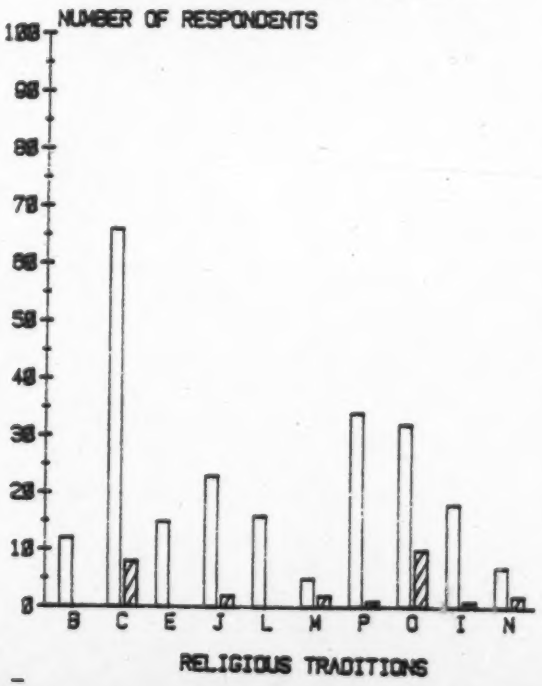
JUSTICE, HUMAN RIGHTS
(224 RESP. IN US, 55 INT'L)



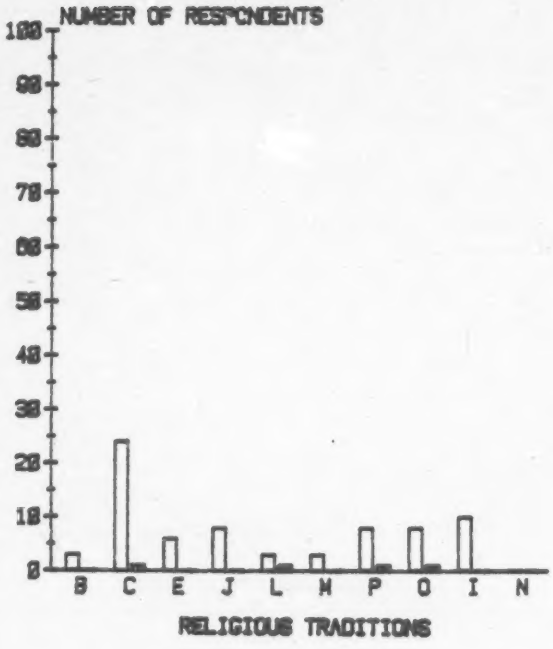
COMMUNITY-BASED ORGANIZING
(119 RESP. IN US, 38 INT'L)



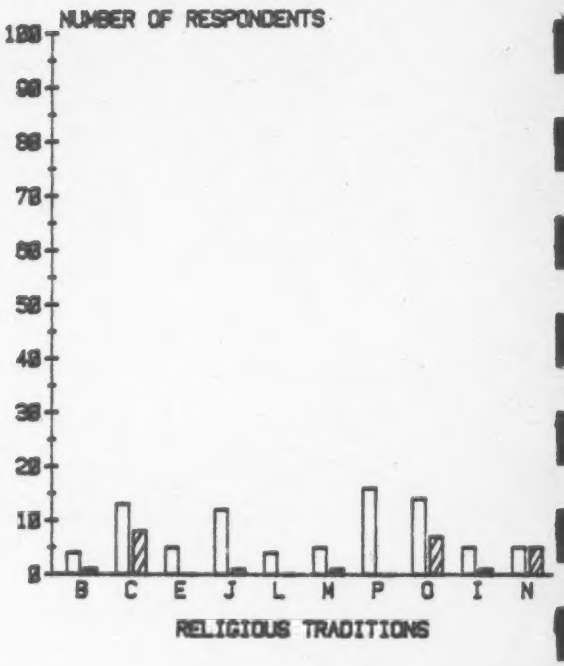
ISSUE EDUCATION, ADVOCACY
(228 RESP. IN US, 26 INT'L)



VOTER EDUCATION, REGISTRATION
(73 RESP. IN US, 3 INT'L)



MEDIA PRODUCTION ASSISTANCE
(83 RESP. IN US, 24 INT'L)



Although Figures 6 through 11 appear to show that Catholic groups are more active in almost every category than any other tradition, that conclusion taken by itself is misleading. Catholics in the U.S. do have more members than other traditions have (51 million compared to the 26 million of the next highest, the Baptist tradition), so one might expect them to have more groups active in philanthropy. But in addition, the Catholic tradition includes several hundred religious orders also active in regional and national philanthropy. Consequently, there were many more Catholics receiving questionnaires and, naturally, many more Catholic responses returned, than for any other tradition.

Seen in this perspective, certain findings are particularly interesting. For instance, in spite of the greater proportion of Catholic respondents, there were several activities in which there were more Presbyterians than any other tradition: agricultural assistance in the U.S. (11 groups), media production assistance (16 groups), neighborhood and community-based organizing (25 groups), and day care, camps, recreation for adults (23 groups). Also, Presbyterians were second to Catholics for funding day care, camps, recreation for youth (40 groups to the Catholic 56).

Not only did Presbyterians have the most groups in neighborhood and community-based organizing but, paradoxically, Catholics had the fewest (7--in the U.S.; internationally the number was higher). Considering the prominence within the Catholic tradition given to their Campaign for Human Development, a model grantmaking organization annually giving scores of grants to community organizing, the finding is a puzzling one. There are two possible explanations. The ques-

tionnaire could have been unclear, the categories perceived as overlapping, so that, for instance, community organizing could have been entered under "community economic development." On the other hand, it could be that within the Catholic tradition "community organizing," as a category, is centralized into this large group, whereas within the Presbyterian tradition it is decentralized. It would be interesting to follow this up with further research through interviews.

Provision of food was the activity most often mentioned by Presbyterians (41 groups), Episcopalians (33 groups), and Catholics (98 groups). Baptist and Jewish traditions had most groups active in day care, camps, recreation for youth (15 and 27 respectively). Baptists, however, were equally active in emergency assistance, disaster relief, and refugees. Catholics were equally active in schools and justice/human rights.

The highest number of Lutheran groups (27) cited orphans, foster care, adoption, and the highest number of Methodists cited colleges and universities (14).

Except for their international funding, the "other" traditions, and the inter-religious and non-denominational religious organizations each had most respondents active in issue education or advocacy. Those labelled as "other" included not only ones famous for their provision of human services such as food and shelter, but also those long associated with social policy activities: the Unitarian Universalists, the Society of Friends, and The United Church of Christ. However, most Society of Friends groups were also active in education, and United Church of Christ groups in justice and human rights activities.

Religious organizations seemed to be least concerned with activities involved in labor, management, and union issues (averaging 1 or 2 respondents, with even Catholics having only 5). Nor does this activity appear as such under the head of issue education and advocacy. This finding was interesting, since labor issues early in the '80s filled the headlines of religious journals such as Justice Ministries, One World, and the Witness.[1] Evidently there are always issues in philanthropy that go in or out of fashion, depending on current needs. A Jewish group prophesied that for 1984 the "in" thing would be teen-age pregnancy, and of course for many groups, religious and secular, it already is "in."

Another activity supported by comparatively few groups in the U.S. was agricultural aid and farm and migrant workers. One organization told of cooperating with other religious groups in their largely rural state to develop an ecumenical network on family-farm issues, and to hold two "Farm Day" workshops that had been highly successful. And some of those national grantmakers who did not respond to the survey show in their annual reports that they gave grants for both rural and urban needs. In general, however, agricultural assistance was for respondents another low domestic priority.

Internationally, by contrast, agriculture was naturally a high priority. For although Lutherans and Presbyterians had more groups active in the U.S., and although all but 2 of the interreligious groups worked exclusively in the U.S., all other traditions reported some categories in which they were more involved internationally than at home. And this was especially so when it came to agricultural

assistance and medical supplies and transportation. Baptists, Methodists, and the "other" traditions also had more groups in schools overseas than at home.

Figures 6 through 11 contrast not only the activities of the different traditions, but also their domestic versus international priorities. For instance, the non-denominational religious groups had the most organizations active internationally, since they included groups established exclusively for international work: Christians United in Mission, Inc.; Institute for International Development; Mission Aviation Fellowship; Christian Children's Fund; and the like.

In contrast to U.S. activity, international agricultural assistance and land and water resources were high priorities (88 groups), as were medical supplies and transportation (80 groups). In fact, although groups overall were more active in the U.S. than internationally, there were specific exceptions for some traditions in some activities, as the charts show. An example of this is schools, where Baptist, Methodist, and the "Other" traditions have more groups active internationally than in the U.S.

Typical examples of activities carried on or funded by religious organizations may be seen below and in Appendix B. Examples from as many religious traditions as possible have been included, to make the list fully representative. In each category the activities in the U.S. are listed first, and then the activities internationally. Although, even with an appendix, it is impossible to show more than a sample of the extensive information the survey produced, these examples, taken cumulatively, do indicate something of the creativity, depth, and range of religious philanthropy.

Typical examples of funding

1. Education, U.S.A.

- Installed computers in an alternative school, for teaching and for job training, both for the students and for the surrounding low-income population.

- Gave a matching grant to an Institute providing inner-city youth with a 7 week summer-work program on farms near the city, which includes classroom experience in agriculture and animal husbandry.

Education, international

- Funded an agency that last year taught 8,635 Latin American persons to read and write at an average cost of $12.04 per person.

- Pioneered special education for deaf children in 20 African countries where in most cases none had existed before.

2. Employment; economic development, U.S.A.

- Provided seed money to train women for the construction industry.

- Gave grant to a center for community self-help, which assists workers to create cooperatively owned and operated businesses in response to business shutdowns and plant closings.

Employment; economic development, international

- Helped to set up a Cocoa Production Marketing Initiative in Haiti, which included international government and religious funding, and corporate technical assistance, that resulted in an increased return to farmers of 50%.

- Funded backyard gardens, a rabbit project, a poultry project, goats, reforestation.

3. Housing; adult institutions, U.S.A.

- Gave grant toward design, construction, and sale of low-cost, passive solar houses for low-income rural families previously living in tar-paper shacks without any plumbing.

- Arranged a deposit in a Savings and Loan Association to write down the interest rate on a line of credit for construction financing for single-family housing rehabilitation.

Housing, international

- Gave grant to an organization that is using volunteers to build 3 houses a month in Africa for the very poor, at $1,000 each.

4. Health, U.S.A.

- Maintained a hospital that provided $3.3 million of free medical services to the people of its region in 1983.

- Used two mobile medical/dental vans, travelling statewide, to bring mostly dental care, free, to migrants, refugees, and low-income persons, using the services of volunteers. These units were also available for disaster relief.

Health, international

- Brought people from other countries to the U.S. for cardiac operations.

- Conducted "barefoot doctors" training, preparing third-world nationals to be para-professionals. Ecumenical activity of this kind in the Philippines is now the basis for health care and promotion activity in more than 30 provinces. It preserves the best of native

medicine, such as massage, but teaches the skill to recognize when a remedy is appropriate and when the case should be referred to a medical professional.

5. Social Services

(a) Food, U.S.A.

- Funded an organization that is creating opportunities for those enrolled in a free meals program to provide food for themselves by growing the vegetables in a community garden and greenhouse.

Food, international

- Supplied food and housing for widows after their husbands had died in guerilla warfare.

(b) Clothing, U.S.A.

- Provided free clothing to 1,088 needy persons in 1983 (activity of a single group).

Clothing, international

- Shipped 1000 bales of clothing to Chile.

(c) Temporary Shelter, U.S.A.

- Provided seasonal temporary shelter for 300 persons nightly at 7 sites in the last year.
- Provided seed money and continuing project money for a halfway-house facility for recovering alcoholic women.

(d) Transportation, international

- Provided appropriate technology transportation in developing countries: jeeps, cars, ambulences, bicycles, landrovers, oxcarts, horses.

(e) Emergency assistance; disaster relief, U.S.A.

- Offered emergency financial assistance, particularly when those in need have not qualified for welfare (Episcopal, Catholic, Jewish groups); or in disasters such as floods.

Emergency assistance; disaster relief, international

- Had disaster relief equipment for Far Eastern hurricane victims airborne in less than 24 hours.
- Dug wells for drought-stricken villages in Africa.

(f) Regugee aid; immigration, U.S.A.

- Provided services to 19,000 refugees in 1983, resulting in a 55 percent job placement rate--very high in their economically depressed region.

(g) Orphanages, foster care, adoption, U.S.A.

- Placed 281 mostly hard to place children for adoption in 1983 (older children, foreign-born, and those with special needs), and found foster care for 565 more.

Orphanages, foster care, adoption; international

- Operated 8 orphanages in India, helping hundreds of children who would have died of malnutrition or disease on the streets of Calcutta and Bombay to find jobs and lead productive lives.

(h) Day care, camps, recreation, for youth or adults; U.S.A.

- Raised money to convert an old barn into a day care center.
- Funded a program that helps children do library research on prominent senior citizens, and to interview them, then write up their stories as hand-puppet plays, and perform them in senior citizen homes

and nursing homes. In return, the senior adults teach the children folk dancing and ceramics.

(i) Prisons; delinquency prevention, U.S.A.

- Gave grant to an ecumenical organization that provides matching bail funds for those whose bail is $1,000 or less. The family or friends of the accused must be able to post the other half of the amount.

- Gave grant for program to help parents on parole enhance their parenting skills and strengthen family ties.

(j) Other social services, U.S.A.

- Funded a rape counseling center and a mother-to-mother program.

- Established a winter heat fund for those unable to pay their fuel bills.

6. Social and political development, U.S.A.

- Gave grant to an organization started by Black clergy, which deals with senior citizen issues, and has organized 115 tenant associations, stopping more than 650 illegal evictions.

- In support of nuclear non-proliferation, gave grants "to scientists, etc."

Social and political development, international

- Funded a film on the exploitation of Third World women in industry, "Women on the Global Assembly Line," featuring sweat shops in the Philippines.

For those respondents engaged in advocacy, the top three issues were peace, justice, and issues affecting women. But the over-riding concern was peace, where 111 groups were funding activities to promote disarmament, non-violence, an arms freeze, or other similar activity. Table 4 shows all the issues they cited, but it is evident that the list is neither inclusive nor definitive, for some organizations merely responded: "Any social justice issue you could name." Indeed, given such a list to jog their memories, more groups would undoubtedly have added more issues to their response. But the list does perhaps indicate those currently most widely supported.

Table 4

GROUPS FUNDING ISSUE EDUCATION, ADVOCACY
(283 out of 485 total groups)

Number of Groups Funding Advocacy	Percent of Groups Funding Advocacy	Percent of Total Groups	Issues
111	39 %	23 %	Peace, non-violence, disarmament, arms race, arms in space
53	19	11	Justice, equal rights, inter-group relations
34	12	7	Women's issues (economics, violence, ERA, abortion, day care, etc.)
30	11	6	Prison reform, criminal justice
29	10	6	Jobs, economic issues
24	8	5	Refugees, immigration
24	8	5	Nuclear issues, environment
20	7	4	Hunger
18	6	4	Welfare rights, reform
13	5	3	Central America
12	4	2	Health and handicapped care/cost control
8	3	2	Israel, Middle East
8	3	2	Drugs, alcoholism, drunk driving
7	2	1	Poverty, the poor
7	2	1	Children, child abuse, youth, family life
6	2	1	Aging, the aged
6	2	1	Death-penalty, anti-death-penalty
6	2	1	First Amendment, religious liberty
4	1	.8	Migrants
3	1	.6	Farm workers
3	1	.6	Housing
2 each	.7 each	.4 each	Draft counseling; gun control; American Indian affairs; government budget reform, tax reform; gay and lesbian rights; gambling; UNESCO, UNICEF; agricultural, rural issues; education, literacy; prayer in schools; social issues in investments and proxies.
1 each	.4 each	.2 each	Neighborhood preservation; bio-medical ethics; homelessness; Africa; South Africa; land reform; foreign aid; infant formula distribution; structural change.

Percentage totals exceed 100 due to multiple responses

[1] Morrison, "Time for a New Church, Labor Alliance," The Witness, July 1980, pp. 4-7; "Plant Closings: The Church's Response," Justice Ministries, Fall 1980, pp. 1-54; John Burt, "Bottom Line: People and Jobs," The Witness, March 1981, pp. 5-6; Richard Gillett, "Plant Closures: Major New Issue," Ibid, January 1981, pp. 4-7 and April 1981, pp. 2, 19; Lean Howell, "After the Funeral, 35,000 'Vacant Posts.' Christians in Sri Lanka Take a Stand on Behalf of Thousands of Striking Workers," One World, July 1981, pp. 9-10.

CHAPTER 3

THE EXTENT OF RELIGIOUS GIVING

One of the unanswered questions of religious philanthropy has always been its extent. Just how much do religious organizations spend to meet non-sacramental human needs? And how can we dig out the answer? Religious groups pay no taxes and therefore file no forms with the I.R.S. unless they are using government funds. So there are few religious groups that have federal records of their expenditures. Other records are available in such published sources as directories, yearbooks, and annual reports, but such sources represent only a fraction of the total population of religious groups engaged in charitable activity. Truly when it comes to alms, religious groups are, in the words of Matthew's Gospel, letting not their left hands know what their right hands doeth.

Consequently, our findings, although only preliminary and tentative, are a useful base for further research.

Dollar totals

Combined data from the survey and other available sources suggest that 1983 giving at national and regional levels of religious organizations may have totaled $7.5 billion. Indeed, the study by the Urban Institute of giving at the congregational level estimated congregational giving at $1 billion. So that if $1 billion were added to the giving of regional and national levels, the total could reach

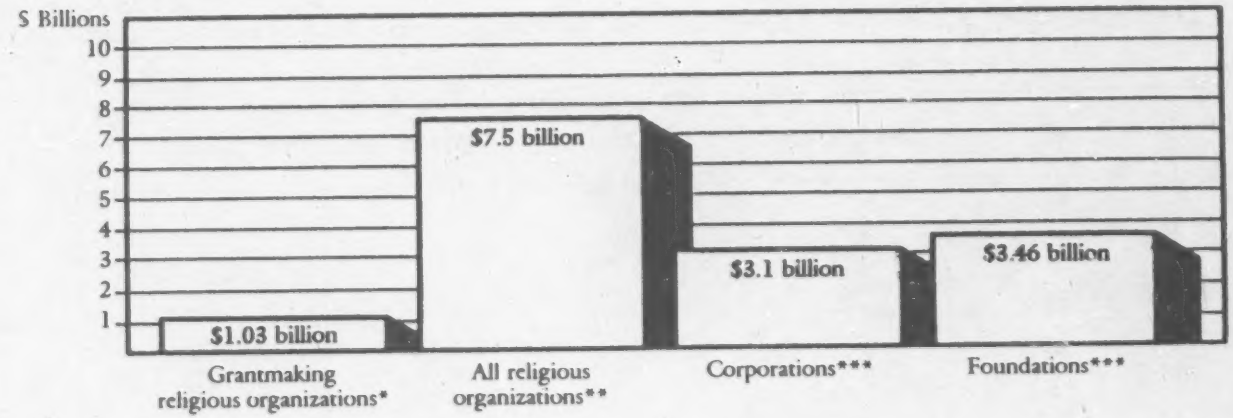
as high as $8.5 billion. When we compare these figures with the reported giving of corporate giving programs, including corporate foundations ($3.1 billion) and foundations ($3.46 billion)—see Figure 12—we begin to see the very important and largely untold role of religious organizations in meeting society's needs. The figure for grantmakers alone was $1.03 billion (see Table 5).

It would, however, be misleading to try to compare the generosity of one group over another by referring to these totals—or to attempt from Figure 12 to compare the generosity of religions to that of corporations and foundations. For although most organizations making grants, loans, or socially responsible alternative investments get their funds from their members, there are other groups providing services, particularly such religious social service agencies as Catholic Charities and Lutheran Social Services, that often raise a substantial portion of their funding from other sources such as United Way, government, and foundations, and fill much of their staffing needs with volunteer unpaid labor. In fact a recent study of religious agencies of that type in a Midwestern community found that between 2 percent and 92 percent of their budgets had been obtained from non-member sources, with an average of 50 percent obtained from government and only between 2 and 16 percent from direct church or individual contributions.[1]

Since the Council's study was limited to religious giving (expenditures), it sought no data on sources of religious income. However the sense gained from the data available through some answers and some other sources is that religious groups engaged in large-scale efforts with refugee aid, hunger overseas, foster care, adoption, and

Figure 12

RELIGIOUS GIVING COMPARED TO FOUNDATION AND CORPORATE GIVING, 1983



* Council on Foundations Survey; and other primary sources.

** Preliminary estimate from combined data (includes money from all sources, government, foundations, corporations, as well as from congregations).

*** Giving, U.S.A. 1984 Annual Report (the corporations bar includes money from corporate giving programs and from corporate foundations).

Table 5

GIVING BY RELIGIOUS GRANTMAKERS, 1983

RELIGIOUS TRADITION	Information From Survey		Information From Other Sources*		TOTAL	
	Organizations	Grantmaking Dollars	Organizations	Grantmaking Dollars	Organizations	Grantmaking Dollars
Baptist	14	$ 26,202,000	—	—	14	$ 26,202,000
Catholic	36	115,943,000	26	$ 1,289,667	62	117,232,667
Episcopal	23	4,272,000	6	7,372,685	29	11,644,685
Jewish	20	132,814,000	4	421,700,000**	24	554,514,000
Lutheran	7	14,411,000	1	2,056,253	8	16,467,253
Methodist	7	124,460,000	—	—	7	124,460,000
Presbyterian	37	9,330,000	3	8,491,563	40	17,821,563
Other	22	7,736,000	—	—	22	7,736,000
Inter-religious	3	405,600	—	—	3	405,600
Non-denominational religious	10	153,500,000	—	—	10	153,500,000
TOTAL	179***	$589,073,600	40	$440,910,168	219	$1,029,983,768

* 17 late respondents; annual reports of 9 national non-respondents; Campaign for Human Development's 1981 survey of Catholic religious orders.

** This large amount included United Jewish Appeal, whose $300 million of grants go to various causes in Israel.

*** There were 233 respondents making grants or loans, but 54 of them did not provide financial data.

disaster relief are likely to receive considerable flow-through funds from government contracts. Those groups engaged with smaller-scale efforts, and with issues such as neighborhood and community-based organizing are usually the ones obtaining their funds from congregations.

However, the whole dimension of religious income needs disentangling. For not only does a small proportion of foundation and corporate funding circulate through religious organizations, but funding also circulates between religious traditions. The survey found, for instance, a Methodist group giving to a local Catholic Charities group, and a Jewish group giving to a local Protestant inter-denominational group. The scene is one of wheels within wheels and to take it all apart in order to determine precisely how it all fits together again would require research beyond the scope of this report.

The $7.5 billion figure for giving at the regional and national levels was estimated from a combination of sources. Among respondents (18 percent of the total population of religious groups) the total reported giving was $1.3 billion (specifically, $1,259,925). This figure is incomplete because it does not include 20 percent of respondents active in the U.S. and 40 percent active internationally who did not provide financial data. The $1.3 billion is therefore a conservative starting point from which to estimate the total.

The first step in making an estimate was to examine the data from other sources and compare our respondents with non-respondents. The latter included 86 groups that had financial data for their international activities listed in the Mission Handbook and the T.A.I.C.H. Directory; 25 Catholic religious orders listed in a 1981 survey by the

Campaign for Human Development; annual reports of 9 national grantmakers; and brochures of 2 respondents who had provided incomplete or no financial data. Data were also added from 25 respondents who returned their questionnaires too late for inclusion.

The proportion of very large givers was greater in these sources than for our respondents, and an examination of the data indicated that an extrapolation from our 485 groups would have to account for this.

Finally, an examination of the public sources of financial data was made, to determine the nature of the whole religious sector. With the exception of the higher proportion of large givers, mentioned above, and for which an adjustment was made, it was determined that the survey respondents were indeed representative of the whole.

The 77 percent of non-respondents for whom we lacked even public data also appeared to be representative, matching respondents in group size, geography, religious tradition, and probable giving patterns. For they included 9 of the largest religious grantmakers in the nation; 5 national groups active in philanthropy with memberships of several million--among the highest in the nation; national and regional groups of all but one of the most well-known religious traditions; and national and regional groups of the less well-known as well as the smaller traditions.

On determining that our respondents, after adjusting for large givers, were representative of the universe (all 2,700 regional and national groups), the estimate of total giving was made by multiplying the $1.3 billion by 5.6 (100% divided by 18%) to get 100 percent, or $7.3 billion. Adjusted for large givers, this became $7.5 billion.

In making an estimate, it was not practical to use either the mean or the median of individual group giving as a base figure, since the range was so wide. One group reported giving $50 in 1983 and another $50 million. The mean and median were chasms apart: $491 thousand for the median and $7 million for the mean.

Support for the $7.5 billion estimate for total religious philanthropy may be found in several places. To begin with, the financial data provided in the public sources listed above, when added to the dollars reported by respondents, give us a solid countable figure of $3.2 billion for 23 percent of the total population (including many of the known large givers, and $1.03 billion for grantmakers above--see Table 5). This suggests that the $7.5 billion for 100 percent of the population may well be an underestimate and is at any rate probably not too high.

Similar support is found in the 1974 study by the Filer Commission, which estimated $9.3 billion at that time. This figure included giving on the congregational as well as regional and national levels and is nearly $1 billion higher than our current estimate of $8.5 billion. Considering that both giving to and giving by the religious sector has increased in the decade since then, we can reasonably assume, again, that our $7.5 billion figure is not overstated.

Levels of giving

As mentioned earlier, the range of religious giving for 1983 was extreme, from one group giving a total of $50 to two groups that each gave more than $50 million. In fact, there were non-respondents

publishing financial data in their directories that gave $300 million and more. However, the total most often mentioned by respondents for giving internationally was between $5 thousand and $25 thousand. Those giving in the U.S. fell into two different groups. Sixteen percent reported giving between $25 thousand and $100 thousand; but an equal number reported giving between $1 million and $10 million (see Table 6).

The majority of respondents reported that most of their funds or services were available to anyone, without restriction. The highest number of groups reporting totally unrestricted funds was naturally in those traditions having many agencies receiving government funding. Not that the high correlation means that all those groups were all receiving government funds; just that in certain traditions there would be a higher proportion of groups motivated to keep their funds unrestricted. Hence 90 percent of the Lutheran and inter-denominational groups reported that their funds were totally unrestricted, 82 percent of the non-denominational religious groups, 74 percent of the Catholic, and 24 percent of the Jewish.

Regional differences

As one would expect, the highest proportion of total religious giving came from national organizations headquartered in New York City and Washington, D.C. However, Midwestern organizations gave 23 percent of the total dollars spent nationally, and Western organizations gave 33 percent of the total dollars spent internationally. Conversely, Midwestern groups spent the least internationally (8 percent) and Western groups the least in the U.S. (11 percent).

Table 6

LEVELS OF RELIGIOUS GIVING

TOTAL GIVING AMOUNTS	Respondents Giving In The U.S. *		Respondents Giving Internationally *	
	Number	Percent	Number	Percent
up to $ 5,000	9	2.5%	6	4.0%
$ 5,000 - $ 24,999	31	8.7	38	25.5
$ 25,000 - $ 99,999	77	21.6	31	20.8
$ 100,000 - $ 249,999	66	18.5	22	14.8
$ 250,000 - $ 499,999	42	11.8	13	8.7
$ 500,000 - $ 999,999	35	9.8	7	4.7
$ 1,000,000 - $ 9,999,999	78	21.9	22	14.8
$ 10,000,000 - $ 49,999,999	16	4.5	8	5.4
$ 50,000,000 and over	2	.5	2	1.3
TOTAL **	356	100%	149	100%

* Some respondents gave both in the U.S. and internationally.
** Excludes the 91 respondents giving in the U.S. and 100 respondents giving internationally, who did not report financial data.

Predictably, 90 percent of Lutheran dollars came out of the Midwest. With two exceptions, most of the dollars of the remaining traditions came out of the East (from 67 percent of the "other" traditions' dollars to 94 percent of the Catholic). One of the exceptions was the non-denominational religious groups, 62 percent of whose international dollars came out of the West, since this category includes such large and well-known Western organizations as World Vision.

The other exception, an interesting finding, was that although only 19 percent of the Baptist respondents were located in the South, they gave most of that tradition's domestic funds (83 percent) and international funds (71 percent). This was not because groups in the South were all national, for in fact they were both national and regional. It is more likely that Baptist groups located in the South (predominantly Southern Baptists rather than American Baptists) had more members to contribute than did groups in other regions, and certainly their totals were enormous, averaging $6 million. A single regional Baptist group reported a giving total of $125 million.

Another interesting finding was that, among Catholic regional organizations, although only 36 percent were located in the Midwest, those Midwest regional groups gave more than 50 percent of total Catholic regional-group dollars.

The extent of religious giving is to some degree constituted of the human resources available for running the programs. So in order to estimate the extent of giving, we asked respondents to report the numbers of full-time and part-time staff they employed. The results

would make it easier to compare the levels of religious philanthropy with that in other kinds of philanthropy, the corporate giving programs and foundations.

Staffing levels

The most recent study of large foundation staffing reported the median number of full-time staff per foundation as 3 persons, 59 percent of foundations employing 3 or fewer.[1] In contrast, the median number for religious organizations is 20. The difference is explained by the fact that so many respondents were delivering the services they funded. About 40 percent of respondents were active in activities such as hospitals, schools, and colleges, that require large staffs.

In addition, unlike these large foundations, religious organizations, especially the large ones, employ many more part-time staff than full-time, and many more unpaid or nominally-paid staff. Table 7 shows the average numbers of staff employed by religious organizations for non-sacramental activities.

Half of all groups, both regional and national, had less than 25 full-time paid staff. Fourteen percent had 1-2 and another 14 percent had 3-4. At the other end of the scale, among the large groups, 14 percent had between 50 and 200. Others had as many as 10,000. One group even had 50,000.

The majority of groups in all religious traditions also had 1 or 2 part-time paid workers. A quarter of the Lutheran and Catholic groups had between 10 and 50.

Some religious groups employ staff who are paid a nominal sum for their work. This included the majority of Catholic groups (55

Table 7

AVERAGE NUMBERS OF STAFF EMPLOYED IN RELIGIOUS GIVING

NUMBER OF STAFF	NUMBER OF RESPONDENTS					
	Full Time			Part Time		
	Full Salary	Nominal Salary	No Salary	Full Salary	Nominal Salary	No Salary
1 - 2	34	20	4	66	22	10
3 - 4	33	12	6	22	6	3
5 - 9	34	9	5	14	16	13
10 - 24	35	11	11	29	13	36
25 - 49	28	4	7	17	1	22
50 - 99	17	7	9	8	6	37
100 - 199	19	8	5	6	—	22
200 - 499	22	3	4	5	2	31
500 - 5,000	17	3	6	4	1	35
over 5,000	2	1	1	—	—	6
TOTAL	241	78	58	171	67	215

percent) where there was a large proportion of religious orders. But it also included 9 percent each of the Presbyterian and non-denominational religious groups, 13 percent of the "Other" traditions category, and 1 to 4 percent of the rest. Of the latter, more were part-time than full-time, and probably consisted largely of boards and committees.

The most-cited staff level, whether part-time or full-time, for those paid a nominal sum was 1-2, but one group had 48,000 full-time staff members who were paid a nominal sum.

Asked if they could tell how many unpaid volunteers they employed, 24 percent cited between 50 and 200. But there were also 270 respondents who either didn't answer or who said something like "no!" or "hundreds!" or "thousands!" because it was impossible for them to estimate. It is undoubtedly at least partly for this reason that so many religious organizations can deliver human services more economically than do other agencies.

If religious organizations were to pay a full rate for their nominally-paid or unpaid staff engaged in other than sacramental or religious-maintenance activity, respondents estimated it would cost them between $500 and nearly $149 million. One-third of the groups said the cost to them would be between $25,000 and $100,000. Table 8 indicates the monetary value of these staff, by religious tradition.

Consequently, when assessing the extent of religious giving we need to account for the fact that the total dollar amount is only part of it. The other part consists of hundreds of millions of dollars worth of donated labor from the religious groups and their volunteers.

Table 8

MONETARY VALUE OF UNPAID AND NOMINALLY-PAID STAFF
ENGAGED IN NON-SACRAMENTAL PHILANTHROPIC ACTIVITY

RELIGIOUS TRADITION	MONETARY VALUE (Dollars)		
	Total	Lowest Reported Group	Highest Reported Group
Baptist	$ 662,500	$ 1,500	$ 300,000
Catholic	55,441,396	1,200	25,000,000
Episcopal	4,902,500	10,000	3,000,000
Jewish	8,614,000	5,000	3,324,000
Lutheran	2,158,489	5,000	750,000
Methodist	1,317,120	16,000	306,120
Presbyterian	7,372,700	500	5,500,000
Other-traditions	156,862,500	2,500	148,720,000
Inter-religious groups	2,049,100	10,000	960,000
Non-denominational groups	1,376,180	28,000	400,000
TOTAL	$251,455,985		

If these invisible dollars were added to the visible ones, our $7.5 billion total could easily double.

[1]Ellen F. Netting, "Secular and Religious Funding of Church-Related Agencies," Social Service Review (Dec. 1982), 586-604.

[2] Elizabeth T. Boris, 1984 Foundation Management Report (Washington, D.C.: Council on Foundations, 1984) pp. 5-6.

CHAPTER 4

TRENDS IN RELIGIOUS GIVING: WHAT HAS WORKED WELL AND WHAT IS WORKING BETTER

A Janus-like portrait of a man split in two stares from the cover of a 1980 copy of Christianity Today. Two eyes face left and two face in the opposite direction, off to the right. Which direction should we be heading, the accompanying story asks--toward redeeming souls, or redeeming society?[1] The question is an old one and, as reflected in the religious periodicals, is still under debate. But our survey suggests that, in the face of what they see as society's overwhelming needs, religious organizations may be reducing this sense of schizophrenia by doing both.

Asked if they had changed their funding patterns in recent years, 150 (34 percent of those that responded to the question), replied yes, 99 of them specifically citing response to "need," and several others implying it. "Societal needs" were "staggering," but their resources for meeting them were woefully "inadequate." Some had programs dependent on government funding that had had to be shut down. One said they had been "inundated" since the federal budget cuts, in 1983 receiving the largest volume of requests for aid in their history. Several warned that no methods could come close to replacing government funds and that religious organizations would never be able to take over the role of government in meeting basic human needs. As a Catholic women's group put it, "It would be wonderful to be able to do more, but there are limitations."

The direction of change

Faced, like their secular counterparts, with this desperate inequity between the needs and the resources, religious organizations were being forced to search for new ways to respond. And the response was propelling them in one direction: from doing nothing to meet the needs to doing something; or from doing something to doing a great deal more; or from meeting one kind of need to meeting the newer, more urgent needs; or from meeting them with one kind of strategy to trying out new strategies; or from employing one financial method to a more economical or effective financial method. In other words--in the direction of "redeeming society."

This direction was present even among those respondents whose names indicate they concentrate on "redeeming souls," or evangelism.

A widely held stereotype is that organizations formed for evangelism reject social action. Since their primary activity is missionary work, or "church planting," they argue that if they were to support social causes they would be giving out mixed signals, blunting the power of their message.[2] Indeed, an essay in the Evangelical Missions Quarterly suggested that social activity in behalf of community development "probably is the greatest foe of Christianity."[3] However, none of our survey respondents reflected the stereotype, although four of them did stress that their religious function of meeting people's spiritual needs was primary, and that religious organizations should not be mere imitations of secular organizations; "we should not deny our basic and central orientation." An evangelistic non-denominational religious respondent joined these four

in arguing from Biblical precedent for both evangelism and human and social activities, since Jesus and the early church had engaged in both. And a Southern Baptist group likewise urged setting a good example in both directions, not reducing the question to one of either/or. In fact, the significant finding is that in all traditions there were groups engaged in some kind of activities in the direction of "redeeming society," that could be categorized as social or political development. The vocabulary groups used to describe such activities included: self-help, empowerment, leadership development, advocacy, social change, social action, the influencing of policy, and justice and equity.

The Commission on Religion in Appalachia defined these terms thus:

> Traditionally poverty is dealt with in individualistic terms. The focus is on the individual poor person as the source of the problem, and on providing services to change motivation or attitude as the solution. Unfortunately.... solving one person's poverty with charity will not go very far in changing the poor. Enabling a poor person to participate in a group effort of self-help and social action can promote a new sense of identity, self-worth and ability to act (empowerment), and can help build the kind of strength and power to make lasting changes (systemic change).

Previous research has suggested that religious leaders tend to be ahead of the laity in supporting this type of activity,[4] and there was some evidence from the survey to confirm that too. For instance, an Episcopal respondent reported that his constituency was reluctant to fund confrontational advocacy, or the alternative social investments he recommends, because of the risk factors involved. His group is nevertheless active in attacking urban problems through

grantmaking, following a trend reported in The Witness four years earlier.[5] Work by religious organizations on behalf of social change was on the increase, that report said, because denominations had been asking themselves whether they were living up to their own theologies.

There may be another reason for the trend. An interesting theory was recently put forth concerning the history of evangelical movements, such as the Great Awakening in the 19th century.[6] It suggested that such movements have always been accompanied by a surge of follow-up activities on behalf of social justice, and it argued that we may be in just such a period now. We certainly seem to be, according to the survey. For in all regions and across all groups and whether they called it "good capitalism" or "social justice," responses were peppered with such goals as enabling the needy to "take charge of their own lives" and thereby halt the cycle of welfare dependency. "Reduction in government support," said one group, "has made us increase the dollars we spend for advocacy and grants for social service work." And another group argued, "To be on the side of the poor, it appears that social and political actions are needed."

Among the 150 groups that had changed their funding patterns, 14 groups did not specify how they had changed. Of those that did, however, 7 groups had ended activities because of federal or state funding cutbacks, and 9 had ended them because their purposes had been accomplished or the activities "spun off" to other agencies. The remaining 120 were equally divided among those who had added or expanded services; had changed to different services; or had added or changed to different strategies.

Fully half of all Catholic and inter-religious groups had changed their funding patterns, one-third of all Episcopalian, Jewish, Lutheran, and Methodist groups, and one-fifth of the Baptist, Presbyterian, "Other" traditions, and non-denominational religious groups.

Baptist groups had changed to support of "the contemporary issues" of peace, aging, separation of church and state, and had shifted from making grants to making alternative investments for long-range social change.

Catholics were represented in every type of change. They had stopped activities because of "severe" federal or state funding cutbacks. They had made "significant increases" in social services such as emergency food and shelter, as "a result of the economy," and increased their aid to the poor, the elderly, minorities, refugees, the chemically dependent, and battered women and children. Those who had done little were now doing some "because of concern for human needs." Several of those who had formerly been involved only in teaching had gained "a new vision of ministry" and had branched out into areas that seemed to be of "greater need" in the community, such as "the hunger, the injustice." And to meet those needs more efficiently, many had changed their methods. One group that had been making grants was now making alternative investments to promote more long-range change. Others were placing greater stress on helping the poor through advocacy, empowerment, and grass-roots involvement.

One interesting Catholic group engaged in advocacy (Priests for Equality) was working for "structural changes" and "social justice" addressing such issues as sexism in society and in the church,

inclusive language, the ordination of women, and the Equal Rights Amendment. Established in Maryland just in 1975, it now represents over 2,000 charter signers in 34 countries.

Several Catholic women's orders reported a change away from teaching because of a membership that had been dwindling--aging, retiring. Fewer new members were entering their groups and, of those that were, many had other training and interests. Consequently several of their schools were consolidating or closing down, freeing their members for other activities.

Only one of the men's orders reported a similar shift. Working internationally, it had broadened out from education into such activities as food relief and job development, because of "Third World needs for more humanization."

Episcopalians were also represented in every type of change. Their groups had moved from doing only church related activity to a "greater recognition of community needs"; or had added food relief services to the jobless; or started a "social concerns" department to deal with "changing economic conditions"; or had dropped programs because their funding sources were gone; or had developed new strategies. Now "more socially aware," they were "advocating direct involvement in and support of social action" and "hands-on care for the poor and needy." Engaged with both services and social change activities, they funded projects that provided "a direct response to the urgency of the present economic crisis (direct services, advocacy, systemic change)."

Jewish groups reported "a dramatic increase" in the need for their services, particularly for the homeless and jobless. One typical group had changed, they said, from providing mainly "soft services" such as counseling to the "hard services" to meet survival needs: provision of cash to prevent foreclosures or evictions, mental health for the unemployed, and day care so that the unemployed could look for work. Jewish groups had also added services (such as camps) for the handicapped, and services to single-parent families. The New Israel Fund gave nearly half a million dollars in grants last year to support citizen's action organizations in Israel, organizations working for "positive social change" such as Arab-Jewish relations, community action in lower-income neighborhoods, and women. This year their giving will double, to $1 million.

The Jewish Fund for Justice, a new group not in business in time to be represented in the survey itself, should, however, be included here as another typical example of this tradition's social-change trend, giving grants in the United States. So also should the Tzedakah ("righteous giving") collectives, small groups established within the last few years and now in many cities nationwide, that offer their members alternatives to their "institutionalized" forms of giving. The members of Tzedakah collectives pledge funds and give grants to Jews and non-Jews alike, including Palestinians, to meet human needs.

Several Lutheran groups that had been engaged in adoption services reported less need for that activity, now that fewer babies were available for adoption. They had therefore expanded their

activities "to respond to obvious human needs" for food, temporary shelter, youth employment, drug and alcohol abuse services, refugees, Hispanics, the hearing-impaired. The "fastest growing" need in one region was service to the aged: housing, nursing care, day care, and in own-home care, and they were this year going to start a foundation to meet the need. In another region the need was for facilities for the retarded because of the deinstitutionalization of those people in recent years.

Lutheran groups that were developing new strategies were changing from the direct distribution of emergency resources such as food and clothing to "more holistic" plans that included follow-up support services and long-range care. Or they were dealing with the money crunch by moving from seed funding to project funding (as taking less money) and moving from direct service to "brokering" and advocacy (as "more efficient").

Methodists reported "becoming more sensitive to needs," so they were establishing funds for relief where before there had been none; establishing activities to meet new needs (work for women prisoners); and changing strategies to meet federal cutbacks (more grants for social services and more dollars for advocacy).

Presbyterians that had been engaged mostly with individuals and ecclesiastical activity, moved by a "rising consciousness of need," were now active with "economic crisis" responses: food, shelter, mental health, refugees, agricultural assistance. Those who had formerly provided direct relief, or just one service (such as education), had switched or expanded to provide jobs for low-income people, economic development, housing plans, and activities directed

toward social and political development. Two groups had increased their services to women, adding, like the Methodists, a women's prison ministry, more activity for "empowerment" of women, economic justice, racial justice, handicapped services, and political action. Their activities, said one group, had hitherto been "stop-gap" helps, but now they were concerned to provide "more preventive maintenance."

The trend toward "redeeming society" was also seen in the category of "other" religious traditions. Christian Reformed groups had expanded from working only for church development to doing more work for minorities and in the inner cities; or had changed strategies from providing direct services to providing consulting services, finding the latter more effective and efficient. The Society of Friends groups had similarly expanded outward from purely church ministries through a "recognition of the holistic needs of people and the great amount of suffering in this world." Working to meet the needs of young Blacks and American Indians, they were "becoming more politically involved." Mennonite groups had increased their services because of the needs. Or they had changed strategies, no longer providing loans to small businesses since that method had proved to be "ineffectual"; shifting from supporting curative health care to preventive, as more cost effective, reaching many more people; and by making seed grants "for planting fresh initiatives," shifting all their efforts from direct urban services (which "had developed a strong dependency syndrome") toward financial self-support. Even within two of the traditions most prominent in social and political development activities, the United Church of Christ, and the Unitarian

Universalist Church, the trend was toward "more emphasis" on social action and peace networking.

Inter-religious groups also confirmed the trend. Here too there were groups that had ended services because of federal cutbacks; or had added services because of the poor economy; or had changed strategies. Those that had changed strategies had shifted from providing direct services to facilitating the work of other groups in providing these services. One group active in community organizing had established successful working coalitions to deal with issues such as hunger, housing, employment, and aging, and had therefore moved on to issues of health and economic development. Other groups had found their efforts for economic development to be ineffective and futile, so they had shifted to advocacy and "social empowerment." One group had categorized their previous concern (defeating hunger) as a "white" issue and so had changed to a more inclusive issue (uprooting injustice) embracing minorities also. But their solution, too, was "empowerment."

There was only one group bucking the trend, and only temporarily and sadly, at that. A non-denominational religious group that had started out providing direct relief and had for a while shifted to working on behalf of self-help and community economic development, it had had to revert back to direct relief because the current need was so extreme. However, once the emergency was over they planned to go forward again in the direction of the long-term effectiveness of self-help programs.

Some successes in fund raising and leveraging funds

Because the needs are so great and the funds generally so small, religious groups have had to devise creative means of raising money and stretching limited dollars. The following examples indicate the range of possibilities.

- Seed money for an emergency food task force has generated donated food worth 8 times as much. An initial investment in other human services now brings in services worth 15 times as much.
- Seed money to buy property for low-income housing led to the seller's decision to donate 10 times as much.
- Seed money grants to initiate programs, followed up by assisting in fund-raising from other sources, religious and secular, has resulted in an urban neighborhood group's self-sufficiency after 3 years.
- Putting $100,000 in a bank to enable it to free money for low-income housing has been "very successful."
- A group has put some certificates of deposit in a bank to be used as collateral for loans to individuals who would not otherwise obtain a loan.
- A group in the West has provided emergency aid to refugees but is now lending them mortgage money, to bring interest rates down within their reach.
- A group that used to be concerned with producing social change through influencing the shareholder resolutions of large corporations found that, although the process did raise the

public consciousness, it was too slow a route to change. They have found a quicker, more direct, route to be through making alternative investments. They have funded "urban homesteaders" with money and sweat-equity, thus upgrading neighborhoods and encouraging self-help for minorities at the same time. They admit this form of service to the poor involves risk, "because those most risky are those most in need." So they ask, "are we willing" to assume this risk on their behalf?

- One Sunday each year, the collections taken at all services of one religious tradition, nationwide, are transmitted to the national group dealing with social change concerns. The national group processes grant applications and sends approved grants to the local areas. Here 80 percent of the money goes to the approved projects and 20 percent is kept by the regional religious groups for use in their own charitable work. A total of $10 million for 220 grants was raised in 1983.

Finally, cooperating with other traditions is a well-tried method of stretching dollars that the survey showed to be working well.

- A group cooperating internationally was established in 1981 to aid the Somalia refugees. Comprised of Lutheran World Relief, Catholic Relief Services, and Church World Service (of the National Council of Churches), the Interchurch Response for the Horn of Africa has helped 750,000 Somalia refugees in 30 camps build mud-brick homes and fuel-efficient stoves, grow

vegetables, grains, and even trees for fuel in a forestry program so necessary in their stark and desperately poor environment.

- In the U.S. the elderly members (80 years and up) of a Catholic women's order have joined with a Methodist group to feed 70 people three times a week.
- An Episcopalian group and Presbyterian group worked together to build low-cost housing for the elderly, a project that neither would have been able to do separately.

Further grantmaking and cooperative information is reported in the next sections.

[1] David J. Hesselgrave, "Tommorrow's Missionaries: To Whose Drumbeat Will They March?" Christianity Today, 24 (July 18, 1980), 24-27.

[2] Ralph H. Elliot, "Dangers of the Church Growth Movement," Christian Century, August 12-19, 1981, pp. 799-800.

[3] Ralph Owens, "Relief and Development Work Is Not Part of the Great Commission," Evangelical Missions Quarterly, 18 (1982), 25-28. See also Stephanie Russell, "Evangelizers' Priorities: 'Christ, Then Social Action,'" National Catholic Reporter, September 5, 1980, p. 5.

[4] Walter Broughton, "Religiosity and Opposition to Church Social Action: A Test of a Weberian Hypothesis," Review of Religious Research, 19 (Winter 1978), 154-166.

[5] "Special Projects Supported by ECPC," The Witness, 62 (January 79), 15.

[6] Richard F. Lovelace, "Completing an Awakening," Christian Century, 98 (March 18, 1981), 296-300.

CHAPTER 5

GRANTMAKING RELIGIOUS ORGANIZATIONS

Anyone who has believed foundations to be the fountain from which all funding blessings flow could be in for a surprise. A modest fountain flows also from the religious sector. Last year, grantmaking religious organizations gave out more than $1.03 billion in grants or loans. Many of them were similar to foundations in their modus operandi, inviting proposals, screening applicants, giving seed grants, project grants, matching grants, or loans, and following up by evaluating the results to see whether they had achieved their philanthropic goals. Most of them also were involved to a greater degree than service-providers in funding activities designed to promote social change.

There were 233 of these groups, nearly half of all respondents. Included were 151 making grants; 17 making loans, or socially responsible alternative investments intended to effect social change; and 65 making both grants and loans (see Table 9).

There was considerable variety among them. Not all were solely or even primarily grantmakers, for some of them both gave grants and provided services. Nor did all give grants in the manner of most foundations by soliciting proposals. As we shall see, however, so many of them did use methods that parallel those of foundations that this group of religious organizations is particularly interesting

Table 9

TYPES OF RELIGIOUS GRANTMAKERS

RELIGIOUS TRADITION	NUMBER OF RESPONDENTS			
	Making grants only	Making loans/investments only	Making both grants and loans/investments	TOTAL
Baptist	8	3	9	20
Catholic	25	9	23	57
Episcopal	19	0	6	25
Jewish	15	0	8	23
Lutheran	6	0	1	7
Methodist	5	0	2	7
Presbyterian	35	1	7	43
Other	25	3	6	34
Inter-religious	3	0	1	4
Non-denominational religious	10	1	2	13
TOTAL	151	17	65	233

to those who see value in bringing the religious and secular grantmakers together.

Goals of religious grantmaking

Ten of the 233 grantmakers articulated their goals in specifically religious terms like, "to serve Christ in all people," or "to show the world that God is love," or in Scriptural language, "to let justice roll down like waters." But all the rest could have come right out of the annual report of any private humanitarian foundation. They funded self-help projects to benefit the poor; innovative projects that offered new ways of solving problems or delivering services; or development programs that were proven to be successful.

Other groups articulated their goals in language and scope considerably ahead of most foundations. These generally funded community service or advocacy groups, projects that "address the root causes of poverty and injustice," or groups that had as part of their purpose "an effort to make systemic change" in the areas they addressed. Often more specifically, groups receiving grants had to be engaged in programs to combat "poverty, racism, sexism, and inequality" and promote "development and enrichment, human rights and empowerment of the oppressed."

Although there was little difference between the goals of national groups and those of the regional ones, it is probable that this is because the national ones had charted the way and now this was the decade for regional groups to climb on board. Separated from immediately visible problems, and generally staffed with full-time professionals, national groups are freer than regional ones to look at

the big picture, make long-term plans, and try out creative solutions. Regional groups on the other hand are, as several implied, so close to the immediate and pressing needs, so preoccupied with putting out fires, that there was little opportunity to concentrate on figuring out programs that might prevent them. So with the highly visible national groups showing a way that appears to work, regional groups seem to be hastening to follow.

Range and types of grants or loans

Table 10 shows how much each tradition gave in grants or loans during 1983. The $1.03 billion total for all traditions should obviously be higher since it does not include respondents who did not disclose financial data, nor non-respondents. It does, however, include respondent data combined with data on some non-respondents obtained from other sources such as annual reports (see Chapter 3).

The size of their grants ranged all the way from $10 up to one as high as $17 million from a regional Jewish group. A quarter of the groups gave some small grants of under $200. However, a quarter of the groups, representing all religious traditions, made grants that were all under $5,000, and fully one third of the groups made grants that were all under $10,000. These groups evidently operated under the peanut butter theory of philanthropy--lots of it, but spread very thin. Nevertheless, more than half of the groups made grants up to $50,000 and the grants of nearly one-third were higher than that.

Catholic, Episcopal, Methodist, and non-denominational traditions gave loans up to $25,000. The rest loaned up to $100,000 or more.

Table 10

GRANTMAKING RELIGIOUS ORGANIZATIONS

RELIGIOUS TRADITION	Information From Survey		Information From Other Sources*		TOTAL	
	Organizations	Grantmaking Dollars	Organizations	Grantmaking Dollars	Organizations	Grantmaking Dollars
Baptist	14	$ 26,202,000	—	—	14	$ 26,202,000
Catholic	36	115,943,000	26	$ 1,289,667	62	117,232,667
Episcopal	23	4,272,000	6	7,372,685	29	11,644,685
Jewish	20	132,814,000	4	421,700,000**	24	554,514,000
Lutheran	7	14,411,000	1	2,056,253	8	16,467,253
Methodist	7	124,460,000	—	—	7	124,460,000
Presbyterian	37	9,330,000	3	8,491,563	40	17,821,563
Other	22	7,736,000	—	—	22	7,736,000
Inter-religious	3	405,600	—	—	3	405,600
Non-denominational religious	10	153,500,000	—	—	10	153,500,000
TOTAL	179***	$589,073,600	40	$440,910,168	219	$1,029,983,768

* 17 late respondents; annual reports of 9 national non-respondents; Campaign for Human Development's 1981 survey of Catholic religious orders.

** This large amount included United Jewish Appeal, whose $300 million of grants go to various causes in Israel.

*** There were 233 respondents making grants or loans, but 54 of them did not provide financial data.

The number of grants and loans made during the year ranged all the way from 1 to 640 (for loans) and to 2,900 (for grants). The typical number of loans was 1-3. However, the range in numbers of grants was so wide and the data so scattered throughout the range, that it is not possible to cite a typical grantmaker giving a typical number of grants, although the median number of grants was 30. Once again, as we have seen repeatedly throughout the study, the data are showing us that religious organizations are characterized most by diversity.

The most common type of funding was the project grant (73 percent of groups), but two-thirds of the groups also made general support grants and seed grants. In fact, Episcopalian and Lutheran groups favored seed grants, giving as much or more of those types. All traditions also gave matching grants, but fewer of them (only 27 percent of the groups).

One particularly interesting finding was that the activities funded by religious grantmakers were generally different from those funded by their colleagues who were service-providers. Compared with the one-third of all religious groups who were moving in the direction of social-change activities, two-thirds of the grantmakers were now doing this. As reflected in their statements of purpose listed above, the majority of their grants were for "community organizing and social empowerment," "preventive" help, "long-range social change," or "systemic change."

There was less difference between grantmakers and service-providers in the Baptist and Jewish traditions, but a great deal of difference in the Lutheran and Catholic. Lutheran service-providers were

most active with orphanages, foster-care, and adoption, and Catholic service-providers with food relief. But both Lutheran and Catholic grantmakers favored job development 4 to 1, and social-political development such as neighborhood and community-based organizing, justice and human rights, and issue education and advocacy, almost 2 to 1.

As Chapter 4 pointed out, some organizations that had at one time put their efforts into social services or community development had found these efforts frustratingly ineffectual, and so they had switched their funding to activities designed for social change. For such groups, grantmaking was seen as another step to effectiveness. Grantmakers have the flexibility to support a wide range of projects that it would be impractical for them to undertake through direct service.

The proportion of Lutheran and Methodist groups making loans or alternative investments was smaller than in other traditions. Apart from that, the only difference between grantmakers and those making loans or alternative investments was that the latter favored housing and education and (among Catholic groups) neighborhood organizing and justice issues.

Among organizations active internationally, there was no significant difference between the grantmakers and the service-providers.

Procedures

Once a group has funds and policies, how does it go about awarding its grants or loans?

The vast majority (82 percent) in all traditions respond to requests for funding, rather than seeking out projects to fund. However, many of those that do seek out projects to fund have creative ways of finding them.

For instance, one group has a planning and allocations committee which is continually studying the needs of their community in the areas they fund. The committee assesses community needs; agencies and services already available to meet those needs more efficiently than can their own group; and then finally it assesses the unmet needs. Another group does surveys to identify needs, and feasibility studies of possible programs for solving them.

A Catholic group tells the story of their fund to the media, which then obligingly spreads the word. A Presbyterian group encourages both its churches and community agencies to develop programs that address acute needs in the areas they fund. A Jewish group annually engages in an extensive budget and planning process that includes not only their own affiliates but also those community groups that are prospective beneficiaries of the forthcoming grants.

Others rely on recommendations from those they trust, observation, word-of-mouth information, stimulating ideas through newsletters to their constituencies, designing their own projects and then turning them over to the recipients.

By better than 2 to 1, religious organizations preferred to keep information on their funding procedures within their own constituencies, evidently feeling, as a Lutheran group put it, "Any more publicity and our small staff will be unable to function." Yet a national grantmaker argued that a carefully publicized fund, setting

forth the fund's limits, including activities for which the group would not make grants, was a help to them. It pre-screened applicants, ensuring that the staff received a broad array of the best ideas from which to choose, and kept out the deluge of junk mail that they might otherwise expect to receive.[1]

Of those groups that did make information available to the public, 60 had written guidelines available on request; 56 made information available through published materials such as newsletters, annual reports, and yearbooks; and 49 made information available at public meetings. For some reason they did not disclose, Catholics seem to prefer meetings as a dissemination method, over published materials, 2 to 1, whereas Jewish groups are just the opposite, preferring written materials 2 to 1.

Some of the written guidelines organizations use to focus requests and keep out inappropriate requests include such concepts as funding only projects within their region; not funding projects against their faith or funding goals; no direct services; no research projects; no individuals; and the like. Some groups, of course, say they will fund only direct services, so the restrictions are as diverse as the goals. Some other typical examples:

- No ongoing operations, no duplicative services; capital funding only for remaining 10 percent of total project cost.
- "Money must not be available elsewhere. Group requesting funds must be known to [us]. Need for funds must be demonstrated. Evaluation of program and future funding support must be written into grant proposal."

- "Only nonprofit community-based organizations with specific programs designed to build local capacity and measurable improvement. We do not fund vague, general causes or sentimental enthusiasts."
- "The poor must be involved in managing the business."
- "No organization that does more than 15 percent of its business with the Defense Department."
- "No projects that would support apartheid."
- "No capital investment; no educational institutions or hospitals."
- "Only justice and peace causes....the less dramatic or less well known."
- "We will cooperate with other religious groups but will not fund their distinctly religious functions."

Once the funding information is known and the decision process is initiated, most of the grantmakers (122 groups, or 52 percent) have a committee to review requests and many (95 groups, or 41 percent) have a board that makes the final decision. Alternatively, 44 groups have the board rather than a committee reviewing the requests; 55 groups have staff members; 13 have their chief executives; and 60 groups have a variety of other means, such as: a task force; a finance team; a commission, division, department, or council; the membership, at an annual or business meeting; lay leadership; an on-site visitation team; and board members in conjunction with representatives of the project to be funded.

Once reviewed, those making the final decision include (besides a board) a committee (39 groups); a chief executive (15 groups); staff

(9 groups); and such other means (82 groups) as commissioners, bishops, committee chairmen, regional superiors, plenary bodies, conventions, annual meetings, administrative teams, field offices, lay leaderships, and the organizations as a whole.

The grants decisions might take from one week to one year, but most (63 percent) are acted upon within three months and 90 percent within six months.

Once acted upon, half the groups report their grantmaking activity within their own religious tradition, or keep internal records only. More than a third publish full financial and program reports for the public, and another 7 percent publish non-financial reports. All the non-denominational groups make full financial disclosure, as do more than half of the Jewish groups.

Finally, 91 percent of the religious grantmakers make some kind of post-grant evaluation, to see how effectively their funds have been spent. This includes all the Lutheran, Methodist, and inter-denominational groups, and all but one of the Baptist, Episcopal, Jewish, and non-denominational. Even some of those who admitted not doing so, added, "but we should!" This percentage is high--higher than in foundations--and warrants follow-up research to see how the evaluation is done. However the data suggest that the ability of religious groups to evaluate their grants may be related to the fact of their proximity to their constituencies. Unlike foundations, religious groups have a network of religious entities on whom they can depend in creating a system of evaluation. This is one of the strengths they could well bring to joint funding efforts.

Religious grantmaking in the United States is not a new phenomenon. Groups of Jewish, Methodist, and Baptist traditions, for instance, have been making grants for more than a hundred years, and the Episcopalian ("United Thank Offering") for nearly a hundred. What seems to be new is the phenomenon of religious organizations making grants by accepting proposals. Examples of this are the Presbyterian "Self Development of People" program, and the Catholic "Campaign for Human Development" founded fifteen years ago; the Episcopalian "Coalition for Human Needs," founded ten years ago; many of the regional groups, such as the funds in dioceses and presbyteries, founded within the last five years; and the Jewish Fund for Justice and other groups founded only this year.

Although no groups provided reasons for this apparent trend toward grantmaking and loanmaking, the trend did appear to be related to efficiency. A religious group with limited resources could not hope to provide by itself all the services it might wish. But by making grants to those who <u>were</u> providing services or working for social change, a limited budget could be distributed in meaningful ways that could reflect a wide range of goals and have wide impact. Grantmaking, especially cooperative grantmaking, appears to be a positive trend among religious organizations.

The next section will discuss ways in which religious organizations are cooperating with each other and with other agencies to meet human needs, and give the groups' suggestions as to how such cooperation could be enhanced in order to meet the needs more efficiently.

[1] David Freeman, in The Handbook of Private Foundations (Washington, D.C.: Seven Locks Press, 1981), p.80, argued similarly for such disclosure on the part of foundations.

CHAPTER 6

COOPERATION IN RELIGIOUS GIVING

Few of the religious groups surveyed act totally independently in funding programs to address human and social needs. They cooperate with their other regional, local, or national bodies, or with those of different religious traditions. But they also cooperate with other private voluntary agencies, corporations, government agencies, and foundations at least some of the time, either in joint delivery or joint funding of services, or in fundraising.

There were 28 groups that did not respond to the questions on cooperation, but of the 457 that did, nearly half said they cooperate with other groups frequently and more than a third said they do so sometimes. Only 2 percent never do (in the Baptist, Catholic, Methodist, and inter-religious traditions). For the majority of groups, most cooperation is with others of their own religious tradition (59 percent in the U.S.; 28 percent internationally). The second choice is with those from other religious traditions (38 percent in the U.S.; 15 percent internationally); and the third, with other private voluntary agencies (22 percent in the U.S.; 9 percent internationally). Religious organizations cooperate least (in descending order) with government agencies, foundations, and corporations.

However, the government is a very important partner for some groups, in joint funding of projects. Nationally it ranks second for Lutherans as a whole, and even first for many of them (41 percent),

since they do so much of their work under government contract. Internationally, government also ranks second for the Methodist and non-denominational groups.

The importance of government funding for the work of some religious groups may be seen in the experience of one that is active in famine relief and aid for disasters internationally. Their own members contributed $1.6 million last year for this relief but government agencies contributed, in cash and in food, $16.4 million more, for a total relief budget which they administered of $18 million. Clearly, if government were to pull out of such cooperative activity, international relief efforts by religious organizations could hardly put a dent in the need.

Although foundations give less to religious groups, and cooperate in funding their projects less than do governments and private voluntary agencies, they are quite important to some traditions, ranking third with the Presbyterians and non-denominational religious groups in their international endeavors. They rank last, however, with the Jewish and inter-religious groups.

Since so many religious organizations already cooperate with one another or with other funding groups, it is interesting to find that more than half of the respondents are interested in even more cooperation. Although 21 percent of respondents active nationally and 15 percent active internationally gave no opinion, among those who did respond, nearly three-quarters of those active in the U.S. (73 percent) and more than half of those active internationally (53 percent) favored more cooperation. Most of those against it were already involved in "as much cooperation as we can handle," working well with like-minded groups that had similar goals.

Baptists were the least interested in expanding cooperative activity, (just over half of those working in the U.S. and less than one-fourth of those active internationally). Not surprisingly, the inter-religious groups, accustomed to working with others, were the most enthusiastic, with 95 percent favoring the idea in the U.S. and 100 percent favoring it internationally. What was more interesting was the finding that Episcopalian groups that favored more cooperation in the U.S. outnumbered their Epsicopalian brethren who did not by 8 to 1.

While most groups favored cooperation, respondents were forthright in listing the possible objections that might arise on both sides. Although optimistic that a consciousness of the mutual benefits would prevail, the minority that saw cooperation as a problem did raise some very real issues. Since the foundation community has some of the same problems, it is likely that some of these issues might apply to them.

Of those groups that were skeptical, 179 noted their lack of resources for such cooperation. They lacked the staff, the energy, the expertise and the money. Although they had both the imagination and the will for cooperation, they could not spare the time ("we are all so busy doing the necessary that we don't have time to do the important"). Six groups felt the inhibition of geographic isolation, but nearly all 179 believed that more cooperation would involve the time of at least one staff person, time for meetings, money for travel and expenses, that they did not have. It would create "another level of interaction that would deter us from getting on with the job we

have to do." It might also result in excessive paperwork--"applications, documentation, periodic reports, evaluation, etc."--that could impair their productivity.

Other concerns were less concrete. Some mentioned that the differences among them might be too great (56 groups), that their philosophical, political, or theological values, visions, and objectives might be seen as controversial, but they would not want them compromised. Even the differences in traditions and procedures might be a problem. Processes for approval of funding, for instance, timelines and deadlines, might not always match--and they like the patterns they have established, and that work well for them.

Part of this wariness of differences was expressed in a celebration of their own uniqueness and independence and a desire to protect it (21 groups). We can imagine that the foundation community, also filled with unique, indvidualistic organizations, is sure to come up with its own set of problems. For their part, religious groups that had had experience with obtaining government grants sometimes found that there were unacceptable strings attached. Others mentioned the issue of the separation of church and state, an issue that seemed to cause even foundations and corporations to be wary of seeming to be promoting religion--especially one religion in preference to another. One group felt that the interpretation of the Constitution needed "a long hard look" in order to free their groups from this constraint.

Forty-three groups bluntly stated their belief that competition--for funds, publicity, power, and control--the turf-protection issue, might be a problem "for some." They felt that religious groups wanted to protect both their funding sources and their constituency from

competition, from "the mad scramble for the voluntary contribution," for the resources that were dwindling. "Everyone is protecting his bailiwick," afraid to share either resources or information, unwilling to lose financial control. There was also a "lack of willingness to share the rewards and take the blame," "to admit others may be able to do the work better than we can." Who would get credit for their enterprise? In today's economic climate, they argued, they were in a financial holding-pattern that meant they had to be able to impress their major contributors—to be able to say: "this is our activity." They needed the credit, the publicity, that came from "being number 1." One group evidently felt that this could be true of both religious organizations and foundations. For in its view the motive of some foundations seemed to be to "make vocational hay" out of people's needs. Another group suspected that the motive of some religious groups, although hidden, might be "to get others to join their groups."

If there were to be increased cooperation, they felt, negative attitudes of complacency, apathy, lack of concern, parochialism, provincialism, sectarianism, prejudice, suspicion of motives, mistrust, tunnel vision, and lack of both understanding and communication, would need attention. Creative ways would need to be identified, explored, and tested, for overcoming their fear of financial disclosure. There would need to be less "concern about receiving recognition for work that might be done" and more concern "that the work gets done." "It's not a competitive market but a shared market."

Despite their concerns, many identified ways to overcome them. Many realized that cooperation didn't mean that groups had to align

their thinking and beliefs with those of other groups. The undercurrent was that differences were not insurmountable. And the bottom line was that "if the benefits of cooperation seem great enough, the cooperation will follow." One group reported the "turf" issue breaking down in their area, propelled by such great community need that groups had had to work together in order to have "an impact on the multiple problems" that faced them "collectively." So they did see things that could be done to change the problems into opportunities that could benefit both sectors.

The benefits of cooperation

Some believed the benefits of cooperation would be in the qualities that religious groups could bring with them in joint efforts --qualities of "high dedication" and commitment; a humane and caring concern; "a human touch" not always found in secular organizations; "a dimension of spirituality," of religious values of "love thy neighbor" that translated into a "more personal" relationship with the needy; a non-mercenary attitude; a historic connection between religion and acts of help that had produced a greater trust relationship with people, greater acceptance, than was usually the case in secular groups.

Others felt that the large grassroots volunteer networks already built into religious groups work well for them and could benefit foundations, because they contributed mobility in approaching problems, and presumably brought their projects closer to an accurate meeting of the real needs of those being helped. Religious organizations also brought a sense of continuity and long experience. They

would welcome the opportunity to assist foundations in their areas of expertise.

Some groups even believed that religious groups had financial benefits to offer. They got "more 'bang' for the 'buck'." Their overhead was low. Because of their army of volunteers and the generally low pay of their professional staffs, their expenses were low. They were "more efficient and effective." And there was "considerable" evidence to indicate that religious organizations handled their funds with more integrity than some other organizations —on which premise, they said, the Canadian International Agency had begun making increasing grants to religious agencies for service delivery.

On the other hand, there was also the perception that religious organizations had the dedication but lacked the financial skills, and that if they were able to organize their funds differently, they might have more. So foundations, for their part, could enhance the financial, legal, and technical expertise of religious groups, helping ensure the most effective use of limited funds. Two specific needs mentioned were: "help in establishing clear guidelines and reporting procedures," and "a way of evaluating effectiveness."

An inter-religious group referred to itself as "a magnet for new, often good, ideas" that they have carried to their first organizational stages. At this point they needed the seed and support funding that foundations could provide. So they would like to see "some sort of conduit" established, to refer some of their "star concepts" to the foundations.

Suggestions for facilitating cooperation

The major recommendation for facilitating cooperation was the promotion of better communication between groups, providing an information network that could tell them what areas of cooperation would be possible, listing compatible organizations in their funding areas--who's into what--sharing needs, objectives, strategies, sources of expertise, funding sources, problems, and successes. When they knew each other's specialties they could forward funding requests on to each other. Indeed, there were groups that noted that some foundations already did this.

They suggested that a "group like the Council on Foundations" could serve as coordinator of such information networks, facilitating dialogue. It could, for instance, provide a central office and an appropriate organizational form, with adequate support staff. This, they had found, was "essential" to success. It could sponsor an annual conference organized by group types, service types, or issues or (for international activities) by countries and programs. More importantly, if it could stimulate dialogue at the local levels on local needs (for instance, through periodic luncheon meetings), it would be "doing a tremendous service." Many felt that local cooperation was really "more important" than national. Local meetings would also entail less expense for groups than national ones.

Other groups suggested establishing a joint data-base (print and computer) on current funding projects; a broad mailing list; a brief newsletter; periodic position-papers on issues; joint seminars; needs-studies, done cooperatively; and a clearing house or periodic report on projects seeking funds, "with one funding source acting as broker,

or lead organizer." The methods selected should be "simple and efficient" and demonstrate long-term commitment and regular financial support. In fact, foundations could overcome the chief objection to increased cooperation, lack of money, by funding these suggestions for facilitating cooperation!

Respondents suggested that religious groups and foundations could best work together by first identifying those activities that are of common interest. Then they should establish common ground on goals and develop a common language for cooperative funding. At that stage they could engage in joint planning of projects to eliminate duplication of effort.

It is evident that foundations have many needs similar to religious groups, similar strengths and weaknesses, a common idealistic desire to forward the wellbeing of humanity, but also a similar love of independence and concern over turf issues. Despite the weaknesses that foundations recognize in their own sector, they are encouraging cooperation among themselves and this cooperative activity is growing because of the paucity of funds alongside such enormous need. If foundations increased their cooperative funding efforts with the equally independent religious organizations, we might hope these efforts to be equally successful.

CHAPTER 7

CONCLUSION

The philanthropic community is made up of many individualistic and disparate organizations, but up to now the part in that community played by the religious segment has been imperfectly understood. If we read Giving, U.S.A., we know that half of all giving goes to religious organizations. What we have not known is what these organizations do with the donations. Most people have assumed that a large part is used for religious activities within the organizational structures. But they have been generally unaware of the large role played by religious grantmakers for activities outside of their own memberships.

This study has demonstrated that the religious segment can be considered an equal partner in the philanthropic enterprise. It benefits society in non-religious areas as do foundations and corporations, in many of the same ways, for similar populations, and for an even wider variety of activities.

As the first of its kind, this study could hardly be definitive, nor did it attempt to be comprehensive. But it did establish a significant basis for further research. It discovered a solid countable amount for 1983 religious giving at the regional and national levels of more than $3 billion, and an estimated total amount

of more than $7 billion. It found that among respondents the grantmakers alone were giving well over $1 billion.

Further research should explore some of the questions raised by our findings. It could investigate income sources. How much of a religious group's income was obtained from government contracts? from fees charged? from foundations? from corporations? How much was from their own members and/or congregations? Would we find it enlightening to see whether what they are doing has any relationship to the source of their income?

The study produced, in addition to financial data, information that both confirmed and dispelled certain stereotypes as to the kinds of activities funded by religious organizations. It found "liberal" groups joining the rest in doing many of the traditional humanitarian works of mercy long viewed as typical of the evangelical traditions; and it found groups with "conservative" in their mastheads that were engaged in the empowerment activities long associated with "liberal" traditions. Follow-up interviews to discover when these activities were first launched, the motives for launching them, and their costs and benefits, would add another dimension of richness to the data, a contextual depth.

The study's findings on grantmakers have generated similar questions that should be answered by further research. For instance, since the study found a very high proportion of religious grantmakers (91 percent) engage in some kind of follow-up evaluation process to assess the effectiveness of their grantmaking, it would be useful to know how the evaluation is done and what it includes. Does it include an assessment of the grantmaking process as well as the achievement of

the goal? Foundations are regularly invited to consider issues of accountability and of staffing in grantmaking. Is this true of religious grantmakers also? To what extent are religious grantmakers similarly engaged with including minorities and women in staffing? How timely, sensitive and responsive to their communities are they (or how bureaucratic) from the consumers' viewpoint, as compared with the consumers' perception of other funders?

It would also be useful to know when the groups started making grants (or loans, or alternative investments)? Why did they start this method of funding? Have they found it to be a more efficient way of leveraging funds? Or a more successful way to achieve their philanthropic goals? Have they found any methods of operating to be more effective than others? In short, could it be that grantmaking is the wave of the future for religious organizations? Is it a passing fad, or is it a new-found and long-term successful means of letting mercy and justice "roll down like waters?"

The other trend uncovered by the study, the trend toward activities to achieve empowerment and social change, needs to be confirmed by follow-up research. It could be that a majority of the groups responding to the survey were the activists in the population, the ones who were doing the most and so were eager to tell about it while, conversely, non-respondents were doing little and therefore saw no reason to respond. Although what we do know of many of the non-respondents shows that they too are active in empowerment efforts, still this finding is significant enough that stronger validation of it would be useful.

Finally, the study showed that religious groups strongly favored collaborative activities, with each other and also with secular funders. Although some were satisfied with their current procedures or were concerned with the possibility of losing control to others, the 70 percent majority who favored cooperation saw great benefits. The addition of religious groups to the private philanthropic mix would bring an extra dimension of caring, dedication, trust, and commitment. It could supply an army of volunteers, a grassroots network of experience and leadership. In turn, the addition of foundation and corporate funders to the religious philanthropic mix could enhance the financial, legal, and technical skills of the religious philanthropists. Many felt that it would be helpful to have a clearinghouse established, to share information and expertise and facilitate joint planning. Then funding might follow. The concept was viewed as an "exciting" one, and "long overdue."

After working largely unrecognized in philanthropy, many of the groups were grateful for the opportunity afforded by this study to tell their story. The report was "much needed," they said. "Much good" could come from it, and it might "stimulate greater interest" in the activities of religious funders. One group simply concluded, "right on!"

In times of great need, cooperation becomes the only tool for certain kinds of deeply rooted problems. Those in both religious organizations and in secular funding organizations who are attacking these problems are struggling with the same difficulties, since the needs are so great and the resources so few. On the basis of the study it is reasonable to hope that there is a fertile field for

cooperative activity to tackle the difficulties. Certainly the open attitudes that have revealed the size and scope of what is already going on is a cause for optimism. If these groups with the same problems and the same goals could get together to multiply the impact of their separate programs, only good could result. In the concluding words of a Midwestern regional group: "Thank you for this opportunity to respond. We hope the outcome facilitates a greater ability to expand our efforts in meeting human needs."

DOING JUSTICE AND LOVING MERCY:

COMMENTARY ON THE SURVEY

By

Peggy L. Shriver,
National Council of Churches of Christ in the U.S.A.

Giving away money responsibly is hard work. Finding resources and establishing suitable responses to human need are constantly shifting challenges.

The foundation philanthropist is likely to begin with the first sentence, religious groups to begin with the second. This subtle shift of primary focus accounts for some of the "surprise" in the survey of the philanthropy of organized religion sponsored by the Council on Foundations.

An initial shock of the study is that religious groups are not only recipients of much philanthropy, but function themselves as donors and even grantmakers with as much financial resources as foundations and corporations combined. This does not surprise the religious community at all. Indeed, ours is a reverse surprise: "You mean you perceive the religious community chiefly as BENEFICIARIES of your generosity?!" Because so many of the religious organizations seek funds on behalf of other people, we seldom think of ourselves as recipients, even when we garner funds for institutions that have a specialized task to perform. Surely at times we confuse our own motives, fool ourselves into a false selflessness, ignore the self-aggrandizement and self-perpetuation tendencies in all human institutions, and neglect to keep our eyes on essential purposes. But at our best, religious organizations are conduits for purposes that transcend ourselves.

Few of us in the vastly disorganized and splintered religious community have any comprehension of our aggregate contribution to our national and global society. On the one hand, the figure estimated at a maximum of $8.5 billion, combining congregational, regional and national religious giving, seems staggeringly high. However, if the Filer Commission estimate in 1974 was $9.3 billion, then the figure for 1984 is grossly underestimated. Since 1974 the inflation rate alone should have almost doubled that figure. According to the records kept by the Yearbook of American and Canadian Churches of the National Council of Churches during the past decade, religious contributions have kept up with inflation, although inflation has played a role in some reallocation of funds.

The study also mentions other factors which, if taken into account, would revise that aggregate figure upward several giant steps. The modest salary scale of staff and the estimated $87 million of unpaid and nominally-paid staff, the large number of volunteers, and the extensive use of property with minimal or no rental or overhead charges are notable contributions.

Fortunately, it is not a particularly healthy spirtual exercise to recount how much we are doing for and with other people. Scorecard religiosity is smug, shallow and out of tune with the grace of God. Important, however, is the evidence that dollars contributed through religious organizations are economically and efficiently used.

Furthermore, the study does not attempt to analyze the source of funds beyond recognizing very clearly the difficulty in attempting to do so. Religious groups acquire their resources not only from individual member donors, but from mass appeals, from sources like United Way, foundations, and corporations, and from various levels of government. Religious groups can hardly claim "credit" for money provided by the U.S. government for refugee resettlement. Recognition of the huge sums handled philanthropically by religious groups does not signal "Oh, what a good boy am I!" Instead, it suggests the interdependence and collaboration already existing within our society for coping with our human dilemmas. Cutbacks in federal domestic programs and in refugee and food programs reveal the vulnerability of the independence of the "Independent Sector."

It is important to underscore the significance of the diverse sources of funds used by religious organizations, lest we lose sight of this interdependence as we assess the capacity of religious and other voluntary sector organizations to pick up the duties being laid at their door by the federal government in its own budget-trimming. With one hand the government asks for new efforts to serve human need by these voluntary organizations, while with the other it is taking away resources to do much of what has been done by these organizations in the past. We must be careful not to allow the discovery of an $8.5 billion-or-so philanthropic effort by religious groups to blind us to the reality that some unstipulated portion of those funds is already in jeopardy.

Another survey surprise was the extent to which religious groups engage in social change and justice-seeking philanthropy in addition to traditional charity. Again, religious groups may be "surprised that foundation people are surprised." Robert L. Payton, President of the Exxon Education Foundation, summarized very sensitively and cogently the role of secular and religious philanthropic groups in his paper to the Independent Sector, entitled "Major Challenges to Philanthropy." He said: "The independent sector is more important than we realize. The philanthropic tradition is not just acts of benevolence; it is also a powerful lever of social change. It is the voice of discontent and dissatisfaction as well as the expression of nurture and encouragement."

Perhaps it is because religious groups tend not only to be funders but actors with and among the people being served that they have such an awareness of the need for social change. Some foundations are by necessity once-removed from the true beneficiaries of their resources. That is also true of some of the grantmaking activity of religious groups, but some of them compensate by bringing together groups who are receiving funds to discuss and explore strategies for more effective community action. It is simply not possible for those who work in immediate contact with homeless people, the hungry, the unemployed, the disabled, the disadvantaged and disenchanted, to ignore the larger problems that produce such tragedy. They sense the indignity of repetitious charity and seek ways to surmount the social and structural obstacles that discourage even the self-help approach extolled by John D. Rockefeller.

The study does a service to the religious community in making it aware that the justice and social change ("redeeming society") thrust is so widespread among its own ranks. That numerous theologically conservative groups, often politically conservative as well, are also engaged in advocacy and programs for social transformation should be an encouragement to others in the religious sector similarly involved. That liberal-oriented religious organizations also perform many traditional charitable acts should be an important corrective among those who judge liberal groups for lacking compassion. Much breath and many printed words have been expended within our religious traditions over the privacy of the evangelistic redemption of individuals or the redemption of society and therefore also the saving of individuals. For black churches this has been a moot issue, an unnecessary and false dichotomy, because individual worth and salvation have been intertwined with the struggle for physical survival and social dignity. Few religious groups would argue that it is an either/or issue, but there is much dispute about which comes first and whether one actually leads to the other. This study wisely stands at the sidelines of that enervating debate.

A surprise of the survey which may have opened the eyes of some religious groups to their own activity is the discovery that some $1.3 billion is allocated by religious bodies in grants, making religious organizations function like foundations. To think of themselves as "foundations" might seem unusual to some religious groups, but others even use the name to describe themselves. Religious groups want to encourage the creativity and participation of people in working through their community problems. One of the ways to instill hope, dignity, and meaning to the lives of people in various kinds of need is to fund their efforts to work toward solutions for themselves. Domestic hunger projects, for example, include many such grants. Sometimes one need is imaginatively combined with another need—such as programs that give employment and training to young people while meeting needs of the elderly or working on environmental protection. Although national and regional programs may stimulate the vision, it is often local groups that devise practical and clever means for programs.

Just as religious groups have had to develop the flexibility to respond to the creativity of local groups by providing funding grants, so also a similar procedure has been learned internationally. Since the era of large-scale world mission programs to establish churches has resulted in indigenous organizations and leadership, a new peer relationship has gradually developed. A large obstacle to actual equality has been the continued need for funds from American churches, and there are tensions among church leaders when equality of leadership is not matched by equality of resources. One way of attempting to address this continuing need for resources has been the "project list," to which churches in need of funds submit their projects, while those who have funds to share put together the funding needed from many different church pockets. Through ecumenical channels these funds may be assembled without tying the recipient too closely to any one communion or even national religious body. Accountability for use of funds is monitored by ecumenical committees.

Willingness to cooperate, while recognizing some of the hazards and impediments, is a clear message from this survey. It is wise never to second-guess those who do not respond to questionnaires, and one cannot know whether they also are open to collaboration. Some of the drawbacks cited in the study to further collaboration are real, but the pressures of the times should make them more negotiable. Some religious groups will have to become convinced that the attitude toward funding religiously-administered programs is under serious review by the foundations, whose message has been decidely negative in recent years.

If foundations are becoming more open to joint ventures with religious groups, what do the religious groups bring with them? The survey provides some answers: high commitment and lower costs, personal care, integrity in handling funds, and a valuable network of relationships. Implicit also are a track record of community involvement that tends to engender trust, a corps of dedicated volunteers, an awareness of community need and the necessary "screening mechanisms" for determining individual need and trustworthy distributors of services--in short, human "connections" that foundations must find to carry out responsible programs. Religious groups are also an excellent training ground for new community leadership, especially in local congregations. They also tend to be stable organizations, while exhibiting the flexibility needed to develop different responses to changing needs within the society. Many religious groups have underutilized facilities. Given their dispersement throughout communities, across the nation, and even spanning the globe in bonds of common faith, there are natural human communication networks unparalleled by nearly any other social organizational structure apart from government itself. Foundations bring to religious bodies their own discernment of social need and communal responsibility, their own vast experience in analysis and program experiment, their expertise in finance, evaluation, legal and legislative matters, and--of course--their funding capacity.

Religious groups have demonstrated through this survey the remarkable scope of their efforts, their dedication to serving all groups within the society, their flexibility and eagerness to respond to changing human conditions, and some experience with the grantmaking concept. They have obviously not resolved some of the basic questions of philanthropy and charity as they work with one another and with other philanthropic partners. But neither have the foundations!

C. S. Lewis depicted hell as a place where everyone lived separately upon his or her own planet, moving farther and farther away from one another like the expanding universe. There are in today's society some "hellish" tendencies as Lewis imagined them, quite opposite from Robert Payton's two key philanthropic values: compassion and community. Religion has done its share of mischief in judging and separating people, but in spite of that, religious vision is one of the world's chief sources for nourishing human compassion and unity. It is past time for philanthropic foundations and the religious community to strengthen one another's mutual efforts to be responsible and to respond creatively to human needs.

FINAL THOUGHTS: THE POTENTIAL FOR FUTURE COLLABORATION

By

Edgar C. Reckard

The concluding days of a project like this are full of reminders of things undone. A review of my notes on meetings and interviews throughout the year produces dozen of items and comments which would be worth repeating. They cannot all be included, but some final reflections on the potential for collaboration are in order.

The word "collaboration" itself was raised for discussion on many occasions. Why was it used instead of "cooperation"? Doesn't it ask for more flexibility than either the religious organizations or foundations are likely to show?

For purposes of the project, collaboration means the possibility of at least three or four different types of relationship. All require joint efforts, but they are markedly different.

To dispose of the most obvious first, collaboration might well mean funding support in some situations, i.e., the underwriting through grants of a program conceived and governed by some form of organized religion. There are already many examples of that; and most, but by no means all of these, seem to have been mutually satisfactory. They are a form of collaboration for which foundations already have their rules, procedures, and requirements, so there is nothing different here in making a grant to organized religion once foundation policy permits or even encourages it.

Second, a few foundations which are themselves "operational" organizations may find it desirable to enter directly into joint programs with organized religion. One of the attractions of collaboration with organized religion is frequently its access to facilities and pools of volunteers. This can be an effective and mutually satisfying form of collaboration if the operational foundation can supply expertise and materials.

A third form of collaboration can be the joint development of a program of mutual interest to both a foundation and a religious community and then the joint establishment and management of it. This might be an appropriate pattern for a program related to teen-age pregnancy or to job training and employment. Once again, such collaboration can make maximum use of a religious community's facilities, location, knowledge of a constituency, leadership, and access to volunteers. The foundation may provide expertise, equipment

or supplies, and general support which are not available otherwise to the community.

A fourth and final form of collaboration is one less tried, as far as we could discover. The largely unexplored possibility is perhaps the most promising and important of all and one which should appeal directly to the interests of many foundations. It has to do with trying to understand many of the problems faced by the philanthropic community, to imagine ways of surmounting at least some aspects of the problems, to devise programs to test these suggested methods, and to evaluate the experience. This combination of study and research with program and evaluation is the kind of effort many foundations were created to encourage; and it can be used to address the problems which currently defy the best thinking and experience of those in the world of philanthropic concern. It might well utilize in new ways existing "think tanks" or research centers, existing organizations and facilities, and pools of both experts and other volunteers who are eager to be involved in what they understand to be thoughtful and promising efforts to change the nature of community services and agencies to more effectively meet problems which continually disturb and baffle us.

What factors have led to these collaborative efforts and might lead to others?

First, it is clear that foundations and organized religion have a large area of "overlap" in their interests in philanthropy. There are also differences, but discussions in the project opened up large areas of mutual concern.

Second, both foundations and religious organizations have a strong interest in and usually an insistence upon philanthropy being effective, i.e., seeing to it that programs and activities do meet the needs and serve the purposes for which they are carried on.

Third, foundations and religious organizations usually share an interest in philanthropy's being economical--that is, that scarce resources be used carefully in the face of often overwhelming need. Both groups know that there is no way in which their resources can meet all needs, or replace governmental agencies in meeting already recognized need.

Fourth, many foundations have a special interest in ways in which creative and innovative ideas can be put to work to increase effectiveness and reduce need. Likewise, the interests of religious philanthropy have expanded from their historic concentration on meeting basic human needs and the needs of special groups to include programs that produce basic or systemic changes. Thus, many religious groups share the interest of many foundations in creative ideas for change.

Fifth, most foundations, and organized religion, are eager that their philanthropic efforts not become "depersonalized," i.e., that philanthropic programs retain at their center the value of the individual person.

Sixth, both foundation and religious philanthropy are generally eager that philanthropic activities are conceived or are carried on in ways that do not widen existing divisions in society or that diminish the recipients sense of self-worth. It is for this reason that both insist, in their more sensitive moments and when less preoccupied with the urgencies of the tasks at hand, on asking of themselves such questions as "what is my responsibility and my agency's responsibility to the recipient, at this moment? And in the future?" It is this kind of self-questioning which sometimes brings the objectives of "economy" and "effectiveness" into tension with each other. It is this same kind of self-questioning which has driven most foundations and religious organizations involved in famine relief also to be involved in agricultural and economic development. Those involved in refugee relief are also involved in resettlement.

Seventh, both foundations and organized religion know there are areas of growing and pressing need with which our society is ill-prepared to deal. Among these are several in which increasing costs are becoming prohibitive, such as "high-risk" youth, the aging and the frail, those with problems of emotional and mental stability, and the prison population.

Why has wider collaboration not happened already? Discussions in the project made it clear again and again that at every level there is a legacy of misinformation, prejudice, and even mistrust between the two groups. Each discussion brought forth a list of impediments to collaboration which the group or person involved usually dismissed eventually as insignificant in the light of both the need being faced and possibilities of change in methods and style on both sides.

So, for example, organized religious groups were often accused of keeping inadequate records of programs and finances, of failing to report adequately to their donors, of showing favoritism, and of changing their focus unpredictably and unreasonably, leaving commitments unmet and using resources for purposes for which they were not intended. Further discussions usually revealed, however, that there were ways of dealing with these problems effectively.

The conclusion of these discussions, however, was that there are not, in general, either legal or practical reasons why foundations, religious organizations and corporations cannot collaborate on charitable projects.

On the contrary, the conclusion was, in general, that both foundations and organized religion had strengths and assets to bring to collaboration in philanthropy. In preparation for the Winrock conference, indeed, two papers were prepared specifically for this purpose. These papers, by Joan Campbell of the National Council of

Churches and by Henry Doll, associate director of the George Gund Foundation of Cleveland, are available on request from the Council on Foundations.

It is useful here, however, to summarize the main points made by these two papers:

The religious community may bring:

1) Local constituencies
2) Appropriately located and underused facilities
3) Understanding of and informed judgment about local issues and personalities
4) Access to local financial resources
5) Local leadership and often access to regional or national leadership
6) Volunteers from within and outside the constituency
7) Organizational relationships in and beyond the community
8) Access to the location infrastructure
9) Moral concern and personal comparison
10) Potential for nurturing additional local leadership

The foundation community may bring:

1) Regional or national experience in related programs
2) Financial resources or access to such resources
3) Expertise in subject areas
4) Access to technology and equipment
5) Management skills
6) Access to local, regional, and national leadership
7) Access to public policy determination
8) Linkages with other helpful organizations

In the end, the most important quality which foundations and religious organizations bring to collaboration is their common understanding of many characteristics of the time and community in which we live. Among these characteristics are cultural ferment, increasing pluralism, staggering social, economic, and personal problems on the part of substantial segments of the population, decentralization of authority and effort, and limited resources.

There is also—as this project has revealed again and again—a legacy of uncertainty about the appropriateness and potential effectiveness of increased collaboration between the foundation and religious communities. This being the case, perhaps the best strategy is simply for foundations and organized religion to begin to work together on designated, limited projects over specified periods of time.

Collaboration is clearly no panacea. It is probably not going to be embraced by all in either community. But it is an alternative of considerable promise and is well worth trying.

APPENDIX A

SURVEY INSTRUMENT

ADVISORY COMMITTEE
John Hurst Adams, AME
The Congress of National Black Churches
Paul Adkins
Department of Christian Social Ministry
Home Mission Board
Southern Baptist Convention
Fred H. Billups
The Glenmede Trust Company
William Bradley
The Edward W. Hazen Foundation
James G. Calloway, Jr.
Trinity Church/Wall Street
Joan Campbell
National Council of Churches
Jean Fairfax
NAACP Legal Defense and Educational Fund, Inc.
Lloyd Foerster
Lutheran Resources Commission
Herman Gallegos
The Rockefeller Foundation
Ernest Gutierrez, Jr.
Hispanics in Philanthropy
Robert F. Longley
Morgan Guaranty Trust Company of New York
Robert W. Lynn
Lilly Endowment, Inc.
Marvin A. Mottet
Campaign for Human Development
United States Catholic Conference
Randolph Nugent
General Board of Global Ministries
United Methodist Church
David C. Parachini
Minnesota Episcopal Foundation
Robert L. Payton
Exxon Education Foundation
David Ramage, Jr.
The New World Foundation
Carmi Schwartz
Council of Jewish Federations
Lynn Walker
Human Rights and Social Justice Program
The Ford Foundation
Loretta J. Williams
Unitarian Universalist Association
Donald J. Wilson
Ministries of Health, Education and Social Justice
Presbyterian Church (U.S.A.)
Patricia Wolf
Leviticus 25:23 Alternative Fund

COUNCIL ON FOUNDATIONS
James A. Joseph
President
Edgar C. Reckard
Senior Consultant
Jean A. McDonald
Research Consultant
Cricket Levering
Seminars Consultant

THE PHILANTHROPY OF ORGANIZED RELIGION

A Special Project of THE COUNCIL ON FOUNDATIONS

1828 L Street, N.W., Washington, D.C. 20008 (202) 466-6512

April 1984

Dear Religious Leader:

The Council on Foundations is exploring the possibility of collaboration between foundations and organized religious communities in meeting human needs in this country and abroad. As a first step in this exploration, we would like you to complete and return the enclosed questionnaire.

The Council is a national organization of almost 1,000 grantmakers, including independent, community and corporate foundations, and other corporate and bank-related giving programs. Last year these member organizations—whose combined assets represent just over half of all foundation assets in the United States—made grants of almost two billion dollars.

Religious organizations also contribute billions of dollars as grants, loans, and direct services to meet human and social needs—a contribution of which we can be proud. Yet, although the work of foundations is known, the nature and extent of the contribution of organized religion is not. The Council is therefore sponsoring a nationwide study; a series of regional seminars to explore the possibility of collaboration; and a special issue of its magazine, Foundation News. This project is under the general direction of Edgar C. Reckard, and an advisory committee representing a wide range of religious traditions.

The Council's study will be the first ever made of all religious philanthropy at the regional, national, and international levels. (Locally sponsored activity, although extensive, will not be included at this time.) All organizations listed in the Yearbook of American and Canadian Churches having 1,000 or more members, and similar organizations from other sources, are receiving the enclosed survey.

Obviously your response is vital to the study's success. You can be assured of complete confidentiality, for your responses will be grouped with those of other organizations to develop a composite picture that will not identify your organization except with your written permission. Please help to extend the knowledge of the role that religious organizations play in America's philanthropic activities by returning the enclosed survey today.

Sincerely,

James A. Joseph

James A. Joseph
President

THE PHILANTHROPY OF ORGANIZED RELIGION

A NATIONWIDE SURVEY Conducted By

THE COUNCIL ON FOUNDATIONS
James A. Joseph
President
Edgar C. Reckard
Senior Consultant
Jean A. McDonald
Research Consultant

April 1984

GENERAL DIRECTIONS

This survey is designed to gather information on the philanthropic service or funding activities of religious organizations. We are therefore interested in your activities (other than religious maintenance) that meet human and social needs, whether by providing direct services or by funding self-help, social-change, community-based projects. For example: providing shelter and food; making low-cost housing loans; training for literacy; working for prison reform, for human rights, for peace; and so forth.

The study does *not* seek information on your wholly religious activities—conducting religious classes and services; distributing religious literature; and the like.

Also, the study does *not* seek information on the funds you contribute to another religious organization (such as the National or World Council of Churches); nor on the funds that you contribute to another level of your own religious organization (such as your national headquarters). Those organizations will be completing their own questionnaires.

The study *does* seek information about the services, grants, loans or alternative investments that *your* organization provides.

We have tried to make this questionnaire easy to complete. Many items require only the circling of an appropriate number. **If you have any questions, please call Jean McDonald at the Council on Foundations (202) 466-6512.**

Thank you for your cooperation.

Name of your organization_____

_____

Executive Officer_____

Address_____

_____ Zip_____

Telephone number (_____)_____

Prepared by (please print or type)_____

Signed _____ Date_____

PLEASE RETURN COMPLETED SURVEY BY **MAY 15, 1984** IN THE ENCLOSED POSTAGE PAID ENVELOPE TO:

Jean McDonald
Project on the Philanthropy of Organized Religion
Council on Foundations
1828 L Street, N.W.
Washington, D.C. 20036

SECTION I—DESCRIPTION OF YOUR ORGANIZATION

Q1 Organizations act in varied ways to meet human and social needs. Some carry out human services or other activities themselves. Others provide grants or some form of loans or investments to community-based organizations to enable those organizations to carry out human services or other activities. How does your organization carry out its non-sacramental philanthropic activities? (Circle number of best response.)

1 We carry out human services or other activities ourselves.
2 We provide grants, loans, or investments to community-based organizations to enable *those* organizations to carry out the activities.
3 We do both of the above.

SECTION II—POPULATIONS AND REGIONS SERVED, OR FUNDED THROUGH GRANTS OR LOANS

Q2 In the United States, how would you describe the geographic area where your organization provides human or social services, grants, or loans? (Circle numbers for those that apply.)

1 One or more states in the West
2 One or more states in the Midwest
3 One or more states in the East
4 One or more states in the South
5 National
6 Other _____
7 No direct services, grants, or loans provided in the United States.

Q3 Internationally, where does your organization provide human or social services, grants, or loans? (Circle numbers for all that apply.)

1 Africa
2 Asia and the Pacific
3 Europe (Western)
4 Europe (Eastern)
5 Latin America and Caribbean
6 Near and Middle East
7 Other _____
8 No direct services, grants, or loans provided internationally.

Q4 For whom do you provide human or social services, grants, or loans? (Circle numbers for all that apply.)

1 Adults over 65
2 Adults from 21-65
3 Children and youth under 21
4 Low income
5 Handicapped
6 Homeless/runaways
7 Prisoners, probationers, ex-offenders
8 Refugees/immigrants/migrants
9 Women
10 Veterans
11 Other _____

CF _____

Q5 **For which racial and ethnic groups *in the United States* do you provide human or social services, grants, or loans?** (Circle numbers for all that apply)

1 American Indian
2 Asian American
3 Black
4 Hispanic
5 White
6 Other _____
7 No U.S. groups serviced or funded.

SECTION III—SERVICES PROVIDED, OR FUNDED THROUGH GRANTS OR LOANS

Q6 **This section identifies the types of human and social services your organization provides, or funds through grants or loans, both in the U.S. and internationally.** (From the following list, please circle numbers for all that apply, using whichever columns are applicable.)

Service Code		
USA	**Internationally**	
		Education
1	1	Schools (pre-school through high school)
2	2	Colleges and universities
3	3	Other adult education/tutoring
4	4	Provision of scholarships
5	5	Other _____
		Employment/Economic Development
6	6	Job development/training
7	7	Community economic development
8	8	Labor-management-union issues
9	9	Agricultural assistance, land, water resources
10	10	Other _____
		Housing/Adult Institutions
11	11	Housing facility/group home
12	12	Housing construction, rehabilitation, repair
13	13	Low-cost housing purchase plans
14	14	Other _____
		Health Care
15	15	Health facility (hospital, nursing home, clinic)
16	16	Home health care
17	17	Health counseling/prevention
18	18	Medical supplies, transportation
19	19	Mental health
20	20	Alcohol, drug abuse services
21	21	Family planning, population
22	22	Other _____
		Social Services
23	23	Food, nutrition
24	24	Clothing
25	25	Temporary shelter
26	26	Transportation
27	27	Emergency assistance/disaster relief

USA	Internationally	
28	28	Refugee aid, resettlement
29	29	Orphanages/foster care/adoption
30	30	Day care, camps, recreation for youth
31	31	Day care, camps, recreation for adults
32	32	Prison work
33	33	Delinquency prevention
34	34	Other _____
		Social/Political Development
35	35	Legal aid, counseling
36	36	Voter education, registration
37	37	Media production assistance (broadcasting, film, print journalism)
38	38	Neighborhood and community-based organizing
39	39	Justice, human rights, for particular groups
40	40	Issue education, advocacy (please specify; e.g., prison reform, world peace) _____
		_____
41	41	Other _____

Q7 From the list of human and social services in Q6 above, please list the 5 services with which your organization is most active, either directly, or through grants or loans, and estimate the *dollar amount* spent on each in fiscal year 1983. (Please list by using the service codes that you circled.)

	Service Code	Dollar Amount Spent in USA	Dollar Amount Spent Internationally
a)	_____	$_____	$_____
b)	_____	$_____	$_____
c)	_____	$_____	$_____
d)	_____	$_____	$_____
e)	_____	$_____	$_____

Q8 What was the *total* amount spent in fiscal year 1983 for *all* the human and social services your organization provided, or funded through grants or loans?

a) $_____ total in U.S.A.
b) $_____ total internationally

Q9 What percentage of this total amount was restricted to adherents of your own religious tradition, and what percentage was available without regard to the faith of the recipient?

a) ____ percent of the total was restricted to our own adherents.
b) ____ percent of the total was available without regard to the recipients' faith.

Q10 How many workers *paid a normal salary or wage* are used in providing your organization's human or social services or funding? (Please estimate.)

a) _____ Number of full-time workers *paid a normal salary or wage*
b) _____ Number of part-time workers *paid a normal salary or wage*
c) _____ Not applicable
d) _____ Data not available

Q11 How many workers *paid a nominal sum* (e.g., to cover expenses) are used in providing these human or social services, grants or loans? (Please estimate.)

a) _____ Number of full-time workers *paid a nominal sum*
b) _____ Number of part-time workers *paid a nominal sum*
c) _____ Not applicable
d) _____ Data not available

Q12 How many *unpaid* volunteer workers (including committees and boards) are used in providing these human or social services, grants, or loans? (Please estimate.)

a) _____ Number of full-time *unpaid* workers
b) _____ Number of part-time *unpaid* workers
c) _____ Not applicable
d) _____ Data not available

Q13 Could you estimate the monetary value (if you had to pay a normal salary or wage) of the *contributed services* of your nominal-paid and unpaid workers for providing human or social services, grants, or loans in fiscal year 1983?

$_____ .

Q14 During the last few years, has your organization made any changes in the types of human or social services, grants, or loans that you provide? (Circle number of best response.)

1 YES
2 NO (If NO, please turn to Q17)

Q15 What were the general types of human or social services with which your organization *formerly was* most active? _____

_____

_____

Q16 Why was the change made? _____

_____

_____

_____

SECTION IV—ADDITIONAL QUESTIONS FOR GRANTMAKERS AND ALTERNATIVE INVESTORS

Organizations that make grants, loans, or alternative forms of investments, act in whole or in part like foundations in that they have funds under their control which they use to aid selected human or social service activities primarily by giving grants of money or making investments, either for specific projects or for general operational support.

Q17 Does your organization make grants, loans, or investments, as described above? (Circle number of best response.)

1 NO (If NO, please turn to Q32)
2 YES, we make grants
3 We make loans or other forms of alternative investments
4 We make both grants and loans/alternative investments

Q18 What was the total dollar amount paid from your grantmaking and/or investment funds during fiscal year 1983?

$_____ Total grants
$_____ Total loans/alternative investments

Q19 What was the smallest and the largest grant or investment made from these funds in fiscal year 1983?

$_____ Smallest grant
$_____ Largest grant
$_____ Smallest loan/investment
$_____ Largest loan/investment

Q20 How many grants, or loans/investments did you make from these funds in fiscal year 1983?

_____ Number of grants
_____ Number of loans/investments

Q21 What types of grants/loans/investments have you made from these funds? (Circle numbers of all that apply.)

1 Seed funding (Money used to start an organization or project)
2 Project funding (Money used to carry out a specific project)
3 General support funding (Money for the ongoing operational support of an organization)
4 Matching funding (Money that is granted only if the grantseeker can raise a matching amount from other sources)

Q22 What are the general purposes and goals of your funding activities?

_____

_____

_____

Q23 Do you have restrictions on what you will fund? (Circle number of best response.)

1 No
2 Yes (If Yes, please give examples.) _____

_____

_____

_____

Q24 How do you allocate your grantmaking/investing funds? (Circle numbers of all that apply.)

1 We respond to requests
2 We seek out projects to fund
3 Other _____

_____

_____

_____

Q25 How do grantseekers learn about the availability of your funds? (Circle numbers of all that apply.)

1 Written guidelines are available to adherents of our religious tradition or constituency.
2 Written guidelines are made available to the public.
3 Annual reports, yearbooks, newsletters and the like are published for adherents of our religious tradition or constituency.
4 Annual reports, yearbooks, newsletters, and the like are made available to the public.
5 Information is supplied at conferences or meetings within our religious tradition or constituency.
6 Information is supplied at conferences or meetings open to the public.
7 Other _____

Q26 In the decision-making process used in awarding your grants or loans/investments, who reviews the requests or applications?

_____

_____

Q27 Who is responsible for the final decisions on the grants/loans/investments?

_____

_____

_____

Q28 What is the average time needed for the decision-making process, from the grantseeker's initial contact to the awarding of the grant/loan/investment? (Insert number of weeks.)

_____ weeks.

Q29 Do you evaluate the projects you fund, to see that the money has been used effectively? (Circle number of best response.)

1 YES
2 NO

Q30 How do you report your funding activity? (Circle number of the one best response.)

1 We keep internal records only.
2. We report only to those affiliated with our religious tradition.
3 We publish *non-financial* reports of our programs, and make them available to the public (in such as yearbooks, directories, brochures).
4 We publish *financial* as well as program reports and make them available to the public.
5 Other _____

_____

_____

Q31 If it would be a service to you as a grantmaking/loans/investments organization, we could identify your organization by name in our report, and include the data you have given us. Would you like us to do this? (Circle number of best response.)

1 YES, you may identify us in your report and include the data you have given us.
2 NO, we prefer that the Council not make this information public.

_____

SECTION V—GENERAL QUESTIONS

Q32 Does your organization ever cooperate with other organizations in providing human or social services, grants, or investments (as for example, joining with government agencies or with community or national groups to aid certain populations such as refugees)? (Circle number of best response.)

1 Always
2 Frequently
3 Sometimes
4 Seldom
5 Never

Q33 From the list below, please rank order the other organizations with which your organization most frequently cooperates, in the U.S.A. and/or internationally. Put 1 for the organization where there is most cooperation, down to 7 for the organization where there is least, or zero if there is none.

In the USA	Internationally	
_____	_____	Religious groups of the same religious tradition
_____	_____	Religious groups of a different religious tradition
_____	_____	Government agencies (federal/state/local)
_____	_____	Corporations or small business organizations
_____	_____	Grantmaking private or community foundations
_____	_____	Other private voluntary agencies
_____	_____	Other _____

Q34 Would you like to be involved in more such cooperative activities? (Circle numbers of those that apply.)

1 YES, in the U.S.A.
2 NO, not in the U.S.A.
3 YES, internationally
4 NO, not internationally

Q35 What in your opinion would facilitate greater cooperation? (Please comment.)

_____

_____

_____

_____

Q36 What in your opinion are the main constraints that would inhibit greater cooperation? (Please comment.)

_____

_____

_____

_____

Q37 Would you provide some *narrative examples* of your organization's successes in providing human services or funding? Feel free either to write them here, or to send us your published materials. (Use the next page if you need more space.)

Q38 We would appreciate any other comments you might have on the role of religious organizations in providing philanthropic services, grants, loans, or investments, to meet human and social needs.

Thank you for your assistance. Please use the enclosed postage-paid envelope to return the completed survey to:

Jean McDonald
Project on the Philanthropy of Organized Religion
Council on Foundations
1828 L Street, N.W.
Washington, D.C. 20008

APPENDIX B

ADDITIONAL EXAMPLES OF FUNDING

APPENDIX B

Education, U.S.A.

- Gave grant to an inner-city agency which sponsors a Montessori school, a youth center, an adult center, serving 400 adults and children from low-income families, an agency cited repeatedly in the media for outstanding work with its varied ethnic groups.
- Provided child guidance and testing, as a very successful preventive program in Grades 1 and 2.
- Funded a summer Institute for Music.
- Assisted minority students who would not get an education without some external support.
- Staffed and funded a school for disruptive, emotionally handicapped, low-income children in a 92 percent black neighborhood, where such children had not been served before.

Employment, economic development, U.S.A.

- Built a work activity center for the handicapped.
- Offered consumer credit counseling.
- Established a loan fund for farmers.

Employment, economic development, international

- Loaned money in Costa Rica to establish a telephone repair service, a refrigerator repair service, a furniture manufacture company, an auto mechanic's shop, a business to manufacture sweaters, and a factory to manufacture windows--all for self-help purposes.
- Provided start-up loans to women in the Philippines from families with an annual income of less than $270, to enable them to

learn animal husbandry, needlework, candy-making, and the basics of running a small-scale enterprise.

- Supported an ecumenical leadership training center in Tanzania for the isolated, usually illiterate, rural poor, which, through seminars employing socio-drama and other participative methods, and a demonstration farm and maize mill, is promoting clarification of values and a socially aware, self-sufficient local leadership.

Housing; adult institutions, U.S.A.

- Funded low-cost housing research.
- Funded low-cost housing rental plans.
- Funded "share-a-house" plans--shared housing for the elderly, particularly.
- Lent $10,000 as seed funding at 5 percent interest for a resident-owned sweat-equity cooperative to house low and moderate-income large families, the elderly, the handicapped, and those such as battered women needing temporary shelter.
- Installed solar panels on homes of elderly persons.
- Gave grant to an organization that is establishing a model program of permanent housing for homeless people who are ready to move beyond temporary shelters.

Health, U.S.A.

- Provided a team of health care professionals that travelled into neighborhoods seeking out frail older adults who might be suffering from a lack of essential services, and then arranged for help to be provided, either outside or through in-home care.

- Provided grant to the only free clinic for children in California, so that it could expand its services to its primarily immigrant and undocumented community.
- Provided life-line link-ups from homes to hospitals.

Health, international

- Provided scholarships for dental students in India.
- In Zambia, Africa, provided solar-powered refrigeration for vaccine, so that children could be immunized against various diseases.

Social Services

(a) **Food, U.S.A.**

- Provided more than 2 million pounds of food for the hungry in 1983, and nearly 2 million in the first quarter of 1984 alone.
- Provided a daily meals program for 250-300 people in a church building that has both "sensitized" members to the plight of the poor and "helped to create a sense of community" among the city's transients.
- Combined free meals programs with employment counseling, resulting in "many successes."
- Gave grant to a food-systems project which is examining agricultural and food distribution methods with the goal of increased results at lower cost.

(b) **Day care, camps, recreation, for youth or adults; U.S.A.**

- Provided a summer camping experience for the mentally retarded --an annual activity.

- Provided a visitor program for the elderly wherein the visitor not only is on 24-hour call, but also visits the elderly in their own houses monthly.

(c) **Prisons; delinquency prevention, U.S.A.**

- Obtained contract from state government to assist prisoners who were eligible for release, many of whom would have remained in prison without such intervention. The program saved the state government substantial money, relieved prison overcrowding, and enabled offenders to return to society with a recidivism rate of zero.

- Provided a work program as an alternative to a 7-day prison sentence in cooperation with a residential alternative education program.

- Provided financial counseling and estate planning.

- Provided income tax assistance.

Social and political development, U.S.A.

- Established a victim/witness program to solve criminal justice problems.

- Funded an ecumenical task force addressing community problems arising from chemical and radioactive wastes.

- Funded with $100,000 over 3 years a neighborhood organization in a neglected industrial city area, blighted by alienating slag heaps and railroad lines. This enabled the group to organize its residents to improve needed services--police protection, health care facilities, school overcrowding, rodent control, unemployment, saving three city

buslines that were threatened by service cuts, and publicizing illegal toxic waste dumping.

- Funded with more than $100,000 over 3 years the Atlanta-based Team Defense Project, which seeks to bring justice to minorities and the poor by reversing the discrimination against them in the Southern judicial system, especially in death penalty cases.

- Gave grant to a "Farmworker Ministry Coalition," a movement supporting the efforts of farmworkers to organize themselves to overcome powerlessness, injustices, and inequality in wages, working conditions, health protection, educational opportunities, and social, religious, and community relations.

- Provided a "holistic ministry" in Florida "to bring justice" to the lives of 9,000 Haitian refugees and migrant farmworkers: medical care, health and hygiene education, job and language training programs, counseling, referral, and advocacy services.

- Started a legal aid clinic to provide free services in "poverty law"--landlord-tenant disputes, restraining orders, consumer complaints, and the like.

- Sponsored events for world peace, such as a "Friendship Tour" of the Soviet Union.

- Provided "free hour" consultation and media production services to non-profits and human service agencies to help them tell their stories more effectively.

- Gave grant to a nonprofit theater.

- Sponsored a "peace intern," to provide for a summer of travel across two states showing a film, "The Last Epidemic: The Medical Consequences of Nuclear War."
- When a uranium spill occurred on a Navaho reservation, prepared and published a book on it.

APPENDIX C

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APPENDIX D

LIST OF RELIGIOUS ORGANIZATIONS MAKING GRANTS, LOANS, OR ALTERNATIVE INVESTMENTS

LIST OF RELIGIOUS ORGANIZATIONS

MAKING GRANTS, LOANS, OR ALTERNATIVE INVESTMENTS

The following groups gave permission for their names to be listed in this report. Organizations seeking grants should contact these groups, and not the Council on Foundations. For additional religious grantmakers (not responding to the survey) readers are referred to the bibliography in Appendix C.

ORGANIZATION	DESCRIPTION
African Mission Services, Inc. 1012 City Avenue Philadelphia, PA 19151	Grants to missions in Africa that are in dire need.
American Baptist Churches in the USA, Board of National Ministries Valley Forge, PA 19481	No grants for organizations doing more than 15 percent of their business with the Defense Department.
American Baptist Women Box 851 Valley Forge, PA 19482-0851	
Catholic Diocese of Pittsburgh, Fund for Aid of Neighbors in Need 125 N. Craig Street Pittsburgh, PA 15213	
Christian Church (Disciples of Christ) in Virginia 4914 Radford Avenue, Suite 200 Richmond, VA 23230	Projects must deal with the root causes of poverty.

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ORGANIZATION	DESCRIPTION
Christians United in Mission, Inc. 40 North Main Avenue Albany, NY 12203	Grants for emerging projects in Northeast New York State only. Priorities are determined annually.
Colorado Council of Churches 5209 Montview Boulevard Denver, CO 80207	Grants restricted primarily to migrants and refugee work.
The Commission on Religion in Appalachia P.O. Box 10867 Knoxville, TN 37939-0867	
Episcopal Charities Foundation 412 Grant Park Place Atlanta, GA 30315	
Episcopal Diocese of Bethlehem 333 Wyandotte Street Bethlehem, PA 18018	
Episcopal Diocese of Colorado, Pastoral Center Box 18-M, Capitol Hill Station Denver, CO 80218	
Episcopal Diocese of Georgia 611 E. Bay Street Savannah, GA 31401	Must be some Episcopalians involved with the group seeking grants.
Episcopal Diocese of Los Angeles, AKA, The Cathedral Grants Program Diocesan House, P.O. Box 2164 Los Angeles, CA 90051	Grants for innovative, creative projects within the Diocese of Los Angeles that have some Episcopal Church participation or are ecumenical. No grants to individuals.

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ORGANIZATION	DESCRIPTION
Episcopal Diocese of Massachusetts One Joy Street Boston, MA 02108	No grants for political campaigns. Projects must have as part of their mandate, advocacy concerns, or a direct commitment to alleviating the conditions of poverty and injustice in urban areas.
Episcopal Diocese of Rhode Island 275 N. Main Street Providence, RI 02903	No capital funding. Grants for services only.
Episcopal Diocese of Southern Virginia 600 Talbot Hall Road Norfolk, VA 23505	
Friends United Meeting 101 Quaker Hill Drive Richmond, IN 47374	
Heifer Project International, Inc. P.O. Box 808 Little Rock, AR 72203	Grants for development projects anywhere in the world involving livestock, poultry, bees, and aquaculture. No grants to individuals. Group applications only.
Jewish Federation of Portland 6651 SW Capitol Highway Portland, OR 97219	
Leviticus 25:23 Alternative Fund 20 Washington Square N. New York, NY 10011	Low or below-market loans for projects which benefit the poor. Projects must support a pro-life stance and contribute to improving the quality of life at each stage of human development.
Lutheran Church--Missouri Synod, Board for Social Ministry Services 1333 S. Kirkwood Road St. Louis, MO 63122-7295	Grants to non-profit groups addressing the root causes of poverty and injustice. No grants for land purchase or building construction except for unusual overseas disaster and refugee needs.

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ORGANIZATION	DESCRIPTION
Lutheran World Relief 360 Park Avenue S. New York, NY 10010	Projects that address issues of poverty, hunger, or health. No projects that would support apartheid policies.
The Marianist Sharing Fund 4301 Roland Avenue Baltimore, MD 21210	
McAuley Institute 1320 Fenwick Lane Silver Spring, MD 20910	Low-interest, short-term financing for constituency-based housing development efforts benefitting low-income people. Loan must meet criteria and be fully secured.
Mennonite Economic Development Associates P.O. Box M Akron, PA 17501	Projects that increase productivity in agriculture and business. Lower-income groups only. Must have long-term economic viability.
Minnesota Episcopal Foundation 1917 Logan Avenue S. Minneapolis, MN 55403	Projects must involve the time, talent, or financial resources of some Episcopalians.
Missionary Vehicle Association, Inc. MIVA-America 1326 Perry Street, N.E. Washington, D.C. 20017	Transportation only (jeeps, ox-carts, horses, etc.) to missionaries.
Presbyterian Church (U.S.A.), Bethel Presbytery 515 Oakland Avenue Rock Hill, SC 29730	Hunger projects locally; agricultural projects overseas.
Presbyterian Church (U.S.A.), General Assembly Mission Board 341 Ponce de Leon Avenue, N.E. Atlanta, GA 30365	

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ORGANIZATION	DESCRIPTION
Presbyterian Church (U.S.A.), Monmouth Presbytery 658 Tinton Avenue Tinton Falls, NJ 07724	
Presbyterian Church (U.S.A.), Presbytery de Cristo 3809 E. 3rd Street Tucson, AZ 85716	Projects that respond to human needs and to justice issues.
Presbyterian Church (U.S.A.), Presbytery of the Pacific 6323 W. 80th Street Los Angeles, CA 90045	
Presbyterian Church (U.S.A.), Presbytery of Tres Rios Box 5576 Midland, TX 79704	
Presbyterian Church (U.S.A.), Program Agency, Women's Opportunity Giving Fund	New programs which meet a crucial need for people that are hurting, or that are of critical importance according to the church's current priorities.
Presbyterian Church (U.S.A.), Self-Development of People 475 Riverside Drive, #1260 New York, NY 10115	Grants for projects initiated and controlled by those benefitting from them --the poor, oppressed, disadvantaged-- and that are designed for long-range change and development.
Presbyterian Church (U.S.A.), Synod of North Carolina P.O. Box 10785 Raleigh, NC 27605	Programs within North Carolina sponsored by Presbyterian or ecumenical groups, and in support of secondary and college-level education, child-care, institutions for troubled children and for the elderly; programs to meet human needs and supporting social justice.

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ORGANIZATION	DESCRIPTION
Presbyterian Church (U.S.A.), Vocation Agency 475 Riverside Drive, Room 420 New York, NY 10115	Student aid to low-income freshmen entering Presbyterian-related colleges.
Progressive National Baptist Convention, Inc. 601 50th Street, N.E. Washington, D.C. 20019	Educational grants to members only, and to Progressive National Baptist Convention constituency.
Saint Ann Foundation 5232 Broadview Road Richfield, OH 44286	Grants for health care and social service activities.
Saint Patrick's Missionary Society 70 Edgewater Road Cliffside Park, NJ 07010	
Sisters of St. Francis of Philadelphia, Social Justice Fund 301 N. Jackson Street Wilmington, DE 19805	Grants for projects promoting justice. No grants for emergency needs nor for ongoing operational support.
South Dakota United Methodist Foundation P.O. Box 944 Mitchell, SD 57301	Capital improvements. Methodist projects only, within South Dakota.
Trinity Grants Program 74 Trinity Place New York, NY 10006	Grants to promote the well-being of humankind, while strengthening the role of the church as a unique community resource in the U.S. and in the Third World. Requests must come through religious organizations.
United Church of Christ, Board for Homeland Ministries 132 West 31st Street New York, NY 10001	Grants for UCC-related, and other religious organizations, and for organizations involved in public policy and community activities.

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ORGANIZATION	DESCRIPTION
United Church of Christ, Vermont Conference 285 Maple Street Burlington, VT 05401	Grants for projects that build community participation and change public policy.
United Church of Christ, Washington-North Idaho Conference 720 14th Avenue East Seattle, WA 91112	Grants for agencies within Washington-North Idaho that cannot survive without our help and that work for youth, family life, social justice, peace.
U.S. Catholic Conference, Campaign for Human Development 1312 Massachusetts Avenue, N.W. Washington, D.C. 20005	Grants for low-income self-help projects designed to bring about institutional change. No grants for direct services or research projects.
U.S. Catholic Conference The National Center for Urban Ethnic Affairs P.O. Box 33279 Washington, D.C. 20033	Grants to non-profit, community-based organizations for programs that build local capacity and that can produce measurable improvement in conditions and promote multi-cultural understanding and respect.
Veatch Program, North Shore Unitarian Universalist Society, Inc. Plandome Road Plandome, NY 11030	Grants for Unitarian Universalist projects; metropolitan NY and Long Island community projects that alleviate inequality; regional and national projects that address critical social issues or policies (e.g., civil rights, criminal justice, freedom of dissent). No funds for individuals.